

كلية الطب

المؤلف رقم ٤

منتخب كتاب جامع المفردات

لأحمد بن محمد بن خليد الغافقى

المتوفى نحو سنة ٥٦٠ هـ

انتخبه

أبو الفرج غريغوريوس المعروف بابن العبرى

المتوفى فى سنة ٦٨٤ هـ

نشره مع ترجمته الانجليزية وشروحات

الدكتور ماكس مايرهوف ، الدكتور جورجى صبحى بك

الرمدى بالقاهرة — الأستاذ بجامعة فؤاد الأول والطبيب بمستشفى قصر العينى

القسم الرابع من الجزء الأول : حرفا الهـآء والواو

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طبع بالمطبعة الأميرية ببولاق

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١٩٤٠

حرف الهـاء

٢٦١ — هَرْنَوا[1] : ويقال قرنوه [2] . (ابن ماسه) هو حب أصغر من حب الفلفل تعلوه[3] قليل مِنْ صفرةٍ ويشم من رائحة العود. (ابن عمران) قيل هى الفليفلة وهى فى صورة الفلفل الصغير إلا أن لونها إلى الصهوبة وفيها قوتان متضادتان من الحرارة والبرودة وهى جيدة لوجع الحلق ولحبس البطن.(ابن ماسه) حارة رطبة يجلو يسيرا .

٢٦٢ — هلَيون : وهو الاسفراج وهو صنفان بستانى وورقه كورق الشبث لا شوك له وبرى هو شوك كله مثل الجولق وهو كثير بالأندلس وهو المستعمل فى الطب . (جٓ) يجلو ويجفف بغير اسخانٍ ويفتح سدد الكبد والكليتين وخاصة أصلها وزهرها ويشفى وجع الأسنان . (ذٓ بٓ) اسفاراغوس . إذا سلق سلقة خفيفة يلين البطن ويدر البول وقيل إن قرون الكباش إذا قطعت ودفنت فى التراب نبت فيها هليون . (ابن ماسه) حار رطب فى آخر الأولى يدر البول ويغير رائحته كما يفعل الانجدان ويزيد فى البـاه وإذا أكل بعد الطعام غذا أكثر منه قبل الطعام . (الرازى) يسخن الكلى والمثانة وينفع المشايخ المبرودين ولوجع الظهر والورك والصدر والرئة وليس بجيد للعدة وربمـا يغثى لا سيما إذا لم يسلق (مسيح) نوره يفتت الحصاة .

٢٦٣ — هنْدَبا : (د ب) ساريذوس وهو صنفان بستانى وهو أيضا صنفان أحدهما قريب الشبه من الخس عريض الورق والآخر أدق ورقا منه مر وبرى يسمى قيخوريون[4] وهو أعرض ورقا من البستانى.(ابن سمجون) البستانى صنفان أحدهما

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(١) ت وغ : هربوا.

(٢) ت وغ : فربوه.

(٣) ت وغ : يعلوه.

(٤) ت وغ : فنخوريون.

طويل الورق اسمانجونى الزهر كريه الطعم مر سيما فى آخر الصيف إذا عسلج ومن هذا الصنف برى[1] شبيه به فى صورته و زهرته إلا أنه أقوى مرارة وأشد كراهية ويسمى الاميرون .

والصنف الثانى عريض الورق أبيض الزهر تفه الطعم خاصة فى أول الربيع ويسمى بالرومية أنطوبيا وهو الشامى . والهاشمى قريب منه فى شكل ورقه وقلة مرارته بعيد منه فى شكل زهره وكثرة زغبه وهو الشراليه بالعجمية وقيل إنه الطرخشقوق . (قال المؤلف) الطرخشقوق هو الصنف الأول من البرى الذى زهره سماوى صغير والشراليه زهر أصفر كثير كالشعر . ومن البرى صنفان آخران وهو اليعضيد و باليونانية خونذريلى . (جَ حَ) الهندباء البرى بارد يابس فى الأول وهو أقل تبريدا من البستانى . (ذَ) كل هذه الأصناف قابضة جيدة للمعدة والمطبوخ منها بالخل يعقل البطن سيما البرى . (مسيح) بارد يابس يفتح سدد الكبد والطحال و يطفى حرارة الدم والصفراء و يقوى المعدة . (الرازى) صالح للعدة والكبد الملتهبتين وليس معه شىء من التطفئة والترطيب ويسكن العطش نافع من أوجاع الكبد حارها وباردها . (الاسرائيلى) ماؤه المغلى ينفع الحميات المتطاولة[2] بسكنجبين . (ابن ماسه) جيد الكيموس يقوى المعدة فالصيفى لا يخلو من حرارة لمرارته . (البصرى) الشامى بارد رطب فى الأولى وهو المسمى أنطوبيا . (مسيح) هو بين الخس والهندبا . (الاسرائيلى) هو أعدل من الهندبا وأجود كيموسا . (الطبرى) ألطف من الخس وأقل غذاء والبرى هو الطرخشقوق . (ابن كاسه)[3] التلخشتقوق[4] دابغ (V 33) للعدة ينفع لسعة العقرب ضمادا وشربا . (ابن عمران) يقاوم أكثر السموم ولبنه يجلو بياض العين . (الرازى) الطرخشقوق أقوى من الهندباء فى جميع أفعاله .

٢٦٤ — هَلِيلَج : (البصرى) هو أربعة أصناف أصفر وهندى أسود صغار

(١) ت وغ : ناقصة .

(٢) ت : متاوله ، غ : متوالية .

(٣) كذا فى ت و ناقصة من غ ، وبدله فى نص ابن البيطار (تصحيح الدكتور لكليرك) : "الهندبا البرى هو الطرخشقوق ويسمى بالفارسية الكاسنى" وهو الصحيح ، ويمكن " ابن ماسه " .

(٤) ت ، الطرخشوك

وكابلى أسود كبار وصينى حشف دقاق فى شكل الزيتون ومنفعته أقل. (ابن ماسويه) المختار من الأصفر ما اصفر لونه وقرب من الحمرة الرزين الممتلئ (الرازى) الأخضر يسهل الصفراء والأسود السوداء. (قسطا) اسهاله بصمغة موجودة فيه واسهال المنقوع منه فى الماء أكثر من المطبوخ لإذهاب النار قوته. (ابن ماسويه) الشربة من جرمه ثلاثة دراهم إلى سبعة ومن طبيخه ونقيعه ما بين ستة دراهم إلى عشرين درهما. (حبيش) اصلاحه إذا شرب صرفا مدقوقا مع الماء الحار أن يخلط بالسكر والترنجبين ملتوتا بدهن اللوز من خمسة دراهم إلى سبعة دراهم وإذا طبخ فالأصلح أن يطبخ مع الاجاص والعناب والسبستان من عشرة دراهم إلى خمسة عشر. (الرازى) أجود الهليلج ما رسب فى الماء. (مسيح) الأسود حابس للطبيعة بقبضه. (ابن ماسويه) الشربة من جرمه ما بين درهمين إلى خمسة ومن نقيعه وطبيخه ما بين خمسة إلى أحد عشر. (ابن عمران) الكابلى أفضل الهليلجات وهو أسود دسم أطيب طعما من غيره. (ابن ماسويه) المختار منه ما قرب لونه إلى الحمرة الرزين الممتلئ. (حبيش) الهندى يقرب من مذهب الكابلى إلا أنه أضعف منه والشربة من جرمه مدقوقا من مثقال الى مثقالين ومن طبيخه من خمسة إلى عشرة. (ابن سرابيون) يسهل السوداء ويقوى المعدة والبطن جدا وينفع من البواسير والشربة منه ان أخذ منقوعا أو مطبوخا من خمسة دراهم إلى سبعة دراهم فان أخذ مسحوقا فمن درهم إلى خمسة دراهم ولا يلت بالدهن فانه لا يقبض كالأصفر [1]. (غيره) شرب الهليلج المسحوق يعقب بعد الاسهال يبسا فى الطبيعة والكابلى يحد الحواس ويقوى الدماغ ويزيد فى الحفظ ومن لاك فى فيه كل يوم هليلجة كابلية حتى تذوب وابتلعها وأزمن ذلك لم يشب وهو مشد اللثة ويقوى الأسنان جدا.

٢٦٥ — هَيشير: (ذَجّ) افيثوس وقد يسمى مالامفولون أى أسود الورق ويسمى أيضا فاذاروس أى محب الصبيان وهو صنف من الشوك ينبت فى البساتين والمواضع الصخرية التى فيها مياه. وله ورق عريض كبير مشرف كتشريف الجرجير عليه رطوبة تدبق باليد أملس إلى السواد وساقه [2] طولها

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(١) ت وغ : لا ينفض الصفراء.

(٢) ت وغ : وساق.

ذراعان ملساء فى غلظ أصبع وفيما[١] يلى طرف الساق الأعلى ورق[٢] صغار شبيهة بما صغر من ورق قسوس مستطيل لونه كاون زهر أوقنثوس يخرج فيما بينهما زهر أبيض . وله ثمر مستطيل أصفر فى رأسه كرأس الدبوس . وأصوله لزجة فيها شيء كالمخاط وفى لونها حمرة النار طوال (ج و) ورقه يحلل باعتدال وأصله يجفف ويقطع ويلطف (ذ) مدر عاقل ينفع من قرحة الرئة يوافق حرق النار ضمادا . وقد يكون منه بريا شبيها بالشوكة المسماة سقولومس وهو شوك أقصر من البستانى وقوته كقوته .

٢٦٦ — هيوفاريقون هو أربعة أصناف : فمنه الهيوفاريقون المخصوص بهذا الاسم ، والثانى يسمى أسقيرس وهو المعروف عندنا (R 34) .

والثالث أندروسامون ، والرابع قوريون . وأما اسحق بن عمران فزعم أن الهيوفاريقون هى الكرمة البيضاء وهى الهزارجشان وصفها بصفتها وسماها باسمها وتابعه على ذلك ابن الجزار وابن سينا وقد غلط هؤلاء غلطا عظيما وتعدوا غاية التعدى (ذ د)[٣] أوفاريقون ومن الناس من سماه أندروسامس ومنهم من سماه قوريون ومنهم من سماه خامابيطس لمشاكلة رائحة بزره لرائحة الراتينج الذى هو صمغ الصنوبر و بيطس هو الصنوبر . وهو ثمنس يستعمل فى وقود النار وورقه كورق الذاب وطوله نحو من شبر ولونه أحمر إلى حمرة الدم وله زهر أبيض كالخيرى الأبيض و بزره فى غلف ، مستطيل مدوّر فى عظم حب الشعير ولون البزر أسود رائحته كرائحة الراتينج ينبت فى أماكن خشنة وأماكن عامرة . (ج ح) يسخن و يجفف و يدر الطمث والبول (ذ) إذا احتمل أدر البول والطمث وشرب بزره بالشراب ذهب حمى الربع وإذا شرب أربعين يوما متوالية أبرأ عرق النساء . (مسيح) حار يابس فى الثالثة . (بديغورس) يذيب و يحلل . (الرازى) يفتح السدد . (الطبرى) شرب ماء ورقه ينفع من النقرس جدا . (ذ) وأما آسقورون وهو المسمى أيضا أسقوريداس فهو صنف من أوفاريقون أعظم من الأول وأكثر أغصانا وأصلح لوقود النار

(١) ت وغ : فيا .

(٢) ت وغ : وورق .

(٣) لعله ذج .

ولونه أحمر قانٍ زهره و بزره كبزر أوفاريقون راتينجى الرائحة يسهل البطن ويخرج المرارة المرة. وأما أندروسامون وهو يسمى أيضا ذيونوسياس وأسقورون. فهو ثمنس يستعمل فى وقود النار له بزر رقيق وأغصان حمر قانية وورق كثلاثة أضعاف ورق السذاب فى العظم، إذا فرك هذا الورق خرجت منه رطوبة كالشراب، وله شعب كبيرة منقسمة الأطراف عليها زهر أصفر صغار و بزره فى غلف كغلف الخشخاش، كأن عليها خطوطا، وإذا فرك هذا النبات فاحت منه روائح الراتينج، إذا سحق منه درهمين وشرب مع جرع من ماء أسهل. وأما قوريس ومنهم من يسميه أوفاريقون، فله ورق كورق شجرة العرعر إلا أنه أصغر منه، وفيه شىء من رطوبة، تدبق باليد ولونه أحمر قان وطول هذا النبات نحو من شبر وهو طيب الرائحة حريف، بزره يدر وينفع من نهشة الرتيلاء، إذا شرب بالشراب، ومن الفالج الذى يعرض فيه ميل الرقبة الى خلف شربا ومسوحا مع الزبد .

٢٦٧ — هُذيليه [١] نبات ينبت فى مواضع رطبة و رقه كورق الكرفس وعروقه تشبه عروق البسفايج لينة فيها حرافة شديدة ومرارة تقرب من طعم اليبروح [٢] ويستعمل لوجع الأسنان ويزيد فى الباه و ينبغى أن يحذر قوته لأنها شديدة .

٢٦٨ — هَمَقان : أبو حنيفة : حب كحب القطن و يكون فى جماعة مثل الخشخاش إلا أنها صلبة ذات شعب تقلى وتؤكل للجماع وتكون فى جبال بلعم .

٢٦٩ — هَفت بهْلو [٣] . (الرازى) هى حشيشة معروفة . (ماسرجويه) بارد يابس فى الثالثة يحبس البطن .

٢٧٠ — هُدْهُد [٤] : طبيخه بشبث ينفع من القولنج وكذلك لحمه .

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(١) ث : هدبثبيه غ : هدبثه (٢) ت : بيروج، غ : يروح ، ابن البيطار : الميويزج

(٣) ت : هنت ، غ : هذا القسم كله ناقص وصححنا اسم النبات من نص ابن البيطار .

(٤) هذا القسم ناقص من غ أيضا .

٢٧١ — هَدَبَه [١] : (ذَ بَ) أونوى ايفو ايدرياس . هى دويبة توجد تحت الجرار والحواب [٢] كثيرة الأرجل تستدير عندما تلمس باليد . اذا شربت بشراب تنفع من عسر البول واليرقان. (جَ يَا) قوم من الفلاحين يطبخونه بالزيت ويداوون بهوجع (V 34) الأذن، وربما أبرؤا ور بما أضروا اذا لم يجدوا سبب الوجع وهو حيوان يجمع نفسه و يستدير لونه الى الخضرة والدكنة، يتولد تحت جرار المـاء فى القرى .

حرف الواو

٢٧٢ — وَجّ : (ذَ آ) أقورون. ورقه كورق ايرسا غير أنه أدق منه وأطول وأصوله ليست [٣] بعيدة الشبه من أصوله غير أنها مشبكة بعضها ببعض وليست بمستقيمة، وفى ظاهره عقد لونها إلى البياض، حريفة ليست كريهة الرائحة ،وأجوده الأبيض الكثيف الممتلئ غير المتآكل الطيب الرائحـة والذى ينبت فى خالقيس وغالاطيا المسمى اسفليتيون [٤] فهو على هذه الصفة . (جَ وَ) نبات لا يستعمل منه غير أصله وهو حاد حريف مع مرارة يسيرة يدر البول و يلين الطحال مسخن مجفف فى الثالثـة (ذَ) اذا سلق أصله وشرب ماؤه أدرّ البول ونفع من أوجاع الجنب والصدر والكبد والمغص .

٢٧٣ — ورد : (اسحق بن عمران) الورد صنفان أحمر وأبيض. (دونش [٥] ابن تميم) وقد يكون منه أصفر وبلغنى أنه يكون ورد أسود بالعراق وأجوده الورد الفارسى .

ويقال إنه لا يتفتح والمختار من الورد القوى الرائحة الشديد الحمرة المندمج أوراق الزهر .

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(١) ث : هدند ، غ : هرند .

(٢) ت وغ : الحباب .

(٣) هذه الكلمة ناقصة فى ت وغ .

(٤) ت : ذا سقليطيون ، غ : داسفيطيون .

(٥) ت : دوس ، غ : دونس .

(ج ح) هو مركب من جوهر مائى حار مع طعمين آخرين ، أعنى القابض وهو أرضى غليظ و بارد والمر هو لطيف . (د آ) روذا . هو بارد يابس واليابس أقل قبضا من الطرى و ينبغى أن يؤخذ الطرى وتقرض أطرافه البيض بمقراض ويدق الباقى و يعصر وتسحق عصارته فى الظل على صلابة إلى أن يثخن ويخزن وتلطخ به العين . (ابن ماسة) يقوى الأعضاء هو وماؤه ودهنه سيما الأحمر لأن الأبيض دونه فى الفعل وان كان ألطف رائحة . (ابن ماسويه) يهيج العطاس فيمن كان حار الدماغ والمعدة . (ابن عمران) يفتح السدد الكائنة من الحرارة . (الرازى) يسكن الخمار والغثى وإكثاره يبيض الشعر . (الطبرى) أجود ماء الورد ما اتخذ من الورد الأبيض لأنه أنقاه . (الرازى) اذا شرب من ماء الورد الطرى وزن عشرة دراهم أسهل نحو عشر مجالس والنوم عليه يقطع الباه و يسهل . (مسيح) المربى بالعسل يجلو ما فى المعدة من البلغم والمربى بالسكر يفعل فعلا دون ذلك . (الرازى) اجادة مضغ الجلنجبين على الريق يصلح المعدة التى فيها رطوبة .

٢٧٤ — وَرْس : (ابن ماسه) هو شيء أحمر قانئ كالزعفران المسحوق يجلب من اليمن . (أبو حنيفه) يزرع باليمن زرعا ولا يكون منه شيء برى ولا يكون بغير اليمن . ونباته كنبات السمسم فاذا جف عند إدراكه انفقأ سنفه[١] فانتفض منه الورس، و يزرع منه فيقيم فى الأرض عشر سنين يخلف كل سنة و يثمر وأجوده حديثه ويسمى النادرة [٢] وهى التى لم يعتق شجرها والعتيقة منها ما تقادم شجره . ومنه صنف يسمى الحبشى وفيه سواد وللعوعر ورس ولا يكون الا فى عرعرة إذا جفت من ذاتها فيوجد بين لحائها والصميم [٣] ورس إذا فرك انفرك ولاخير فيه ولكنه يغش به الورس . وللرمث ورس وذلك فى آخر الصيف إذا انتهى منتهاه اصفر صفرة شديدة حتى يصفر منه ما لامسه . (ابن عمران) الورس صنفان حبشى وهندى والحبشى أسود وهو من دون الهندى أحمر قان ويقال إن الكركم عروقه يؤتى به من الصين (35 R) ومن اليمن وله حب كحب الماس وأجود الورس

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(١) ت : انفق (شعفه) ، غ : انفق سيفه .

(٢) ت وغ : النادرة .

(٣) غ : للصميم .

الحب والنخالة اللين فى اليد . (البصرى) ينفع البهق والحكة والبثور والسعفة والقوبا لطخا . (مسيح) حار يابس فى أول الثانية . (غيره) من لبس ثوبا مصبوغا بالورس قواه على الباه .

٢٧٥ — ورد الحمار : (البصرى) ويسمى أيضا ورد الفَجار وهو ورد أحمر الداخل أصفر الخارج ومزاجه بارد يابس . (ابن رضوان) بارد يابس فى الثانية نافع من الصداع من الحرارة .

٢٧٦ — وَسْمَة : منها العِظْلِم والتِيلَجُ والخِطْر والوسْمة المخصوصة بهذا الاسم . هى المعروفة بالحناء المجنون [١] عندنا وهى صنفان صنف ورقه كورق الحماض إلا أنها أصغر فى قدر ورق الترنج تكون ثلاث ورقات وأربع ، تفترش على الأرض وتلتصق بها ولون ظاهر الورق أخضر الى السواد أدْهم وباطنه أبيض الى الغبرة أزغب . وله ساق [٢] أغبر أجوف مدور . يعلو [٢] نحو الذراع عليه [٣] ورق مشرف ويطلع فى آخر الربيع وله رأس صنوبر الشكل عليه قشور خفاف تتقعقع [٤] لونها بين البياض والصفرة وله زهر لطيف فرفيرى وتنفتح رؤوسه عند انتهائها عن شىء يشبه الصوف كالذى يخرج من رؤوس الحرشف وله نور مزدى [٥] كالقرطم واصل فى غلظ أصبع مستطيل ونباته فى الجبال . والصنف الثانى ورقه أعرض وأقصر من ورق الأول وهى مشرفة وفيها شوك رقيق ورأسه فى قدر بندقة الى الطول قليلا مشوك وعليه شعر فرفيرى ويستعمل ورقه فى صبغ الشعر مع الحناء وهو أحسن من الأول وأقوى صبغا واذا فرك ورفه باليد سودها كما يفعل قشر الجوز الأخضر . (الرازى) حارة قابضة تصبغ الشعر . (المجوسى) يسود الشعر وفيها قوة محللة وهى معتدلة الى الحرارة أميل .

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(١) هذه الكلمة ناقصة فى ت وغ والتصحيح من نص ابن البيطار ج ٤ ص ١٩٣

(٢) ت : غير جوفاء مدورة تعلو ، غ : ناقص .

(٣) ت : عليها .

(٤) ت : تنفقع .

(٥) ت ، مر ، غ ناقصة .

٢٧٧ — وَرْطُورى[١] : (ذ ج) سطاخوس[٢] هو ثمنس شبيه بالفراسيون إلا أنه أطول منه وله ورق صغار كثير منتن [٣] طيب الرائحة أبيض عليه زغب يسير وله قضبان كثيرة ومخرجها من أصل واحد أشد بياضا من قضبان الفراسيون وينبت فى أماكن جبلية خشنة (ج ح) طعمه حريف حار فى الثالثة مدرّ يفسد الاجنة ويحدر المشيمة . (ذ) يفعل ذلك إذا شرب طبيخ ورقه .

٢٧٨ — وَلْب : (ذ د) بابلوس ويسمى سوقى وميقون افروذيس [٤] وهو ثمنس صغير ملآن لبنا ورقه صغار يشبه ورق السذاب إلا أنه أعرض منه وجمته[٥] مستديرة منبسطة على وجه الأرض وقطر[٦] الجمة يكون نحوا من شبر وتحت الجمة ثمر مستدير صغير أصغر من ثمرة الخشخاش الزبدى . وهو ينبت فى البساتين وبين الكروم ويجمع فى أيام الحصاد ويجفف فى الظل ويقلب دائما . وأما ثمره فانه يدق وينشف ثم يرفع وهو يسهل بلغما ومرة وقد يعمل بالماء والملح . (ج ح) شبيه باليتوع فى خصاله كلها .

٢٧٩ — وَخْشِيزَق[٧] : قيل إنه نبات شبيه بالافسنتين الرومى أصفر اللون سهل الرائحة يؤتى به من خراسان . (المجوسى) الحشيشة الخراسانية أجودها ما كانت خضراء وطعمها مر ورائحتها ساطعة وهى حارة يابسة تخرج الدود وحب القرع بحرارتها . (غيره) الشربة منه وزن (.V 35) مثقال .

(١) ت وغ : ورطوى .

(٢) ت : بطاخوش ، غ : بطابوس .

(٣) كذا فى ت ، وابن البيطار بدله : متين

(٤) ت وغ : معقول فروذنش .

(٥) ت وغ ، حمته .

(٦) ناقصة فى ت وغ .

(٧) كذا فى ت وغ ، وفى نص ابن البيطار ، وفى بعض القواميس الفارسية : وخشيرق .

٢٨٠ — وَطْم : أصـــله بالبربرية اوطمو وهو نبات يشبه الاذخر ، يعلو ذراعا وله أصل أسود داخله أبيض يقوى على الجماع جدا وخاصة اذا شرب أصله باللبن الحليب واذا رعته الغنم كثر نتاجها وهو مشهور معروف ببلاد البربر .

٢٨١ — وَسَخ : (ج ح) الوسخ الذي يوجد فى التماثيل الموضوعة فى مواضع الرياضة ، وهى التى يحرق فيها زيت كثير فهو ملين محلل للجراحات . (ذ آ) الوسخ المجتمع فى الأبدان فى الحمامات يسخن ويحلل و يوافق شقاق البواسير . (ابن واقد) وسخ الكواير هو الشيء الأسود الموجود فى الأبواب وحيطان الكواير . (ذ ب) وسخ الكواير المختار منه الأحمر الطيب الريح كالميعة المسماة أصطرك وكان لين غير مفرط اللين يمتد كما يمتد المصطكى . (ج ح) يجذب جذبا بليغا ومسخن جدا . (لى) زعم ابن سمجون وأكثر المتطببين أن وسخ الكواير هو العكبور [١] وهو خطأ لأن العكبر شيء آخر كالزفت وهو أول شيء يضعه النحل فى الكواير ثم يثنى عليه الشمع [٢] والعسل .

٢٨٢ — وَذَح : هو الزوفا الرطب . (ذ ب) الدسم الموجود فى الصوف ، يغسل الصوف الوسخ و يعصر ويخرج وسخه و يغلى فى المـاء ويجمع و يصير فى قدر نحاس بنار لينة و يؤخذ ماسفا [٣] من الدسم و يغسل بالمـاء ويجمع و يصير فى إناء خزف قد صير فيـــه ماء حار ويغطى الاناء بخرقة كتان و يصـــير فى الشمس الى أن يثخن الدسم ثخنا صالحـا و يبيض ومنهم من يبدل المـاء فيما بين كل يومين وقوته مسخنة شافية للقروح الجاسية. (ج ى) الوسخ الذى يجتمع على صوف الغنم الضأن وأفخاذها ولاسيما الزوفا الرطب منضج محلل .

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(١) كذا فى ت وغ .

(٢) هاهنا فى ت وغ والعكبر وهو خطأ عن النساخ .

(٣) ت وطفا غ : طفى .

٢٨٣ — وَدَع : قيل انه يشبه الحلزون الا أنه أكبر منه وخزفه [١] أصلب وكلاهما يعالج بهما محرقا وغير محرق وقد يسمى سِوار الهند .(البصرى) لحم الودع صلب عسر الانهضام فاذا انهضم غذى غذاء جيدا ولين الطبيعة ومحرقه يجلو البصر والبهق والقوبا .

٢٨٤ — وَرَل : (ابن سينا) هو العظيم من أشكال الوَزَغ وسَام ابرص والطويل الذنب الصغير الرأس لحمه حار جدا ويسخن بقوّة شحمه ولحمه وخصوصا الضعيفات [٢] منَ النساء وفيه جذب للسلى والشوكة .

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(١) ت وغ : جرمه .

(٢) ت : بليغات ، غ : طبقات .

NOTICE

The authors regret to announce the impossibility to continue this publication in its present form. The long delay on the part of the Egyptian Government Press makes it impossible to publish the remaining—at least fifteen fascicules—of this text with their voluminous commentaries and detailed indexes. Another reason necessitating the interruption of this publication in its present form, and the restarting of it on different lines is the fact that two manuscripts of the first half of Al-Ghâfiqî's *Original Book of Simple Drugs* have come to light. One of them is a gift of the widow of Sir William Osler, the late Oxonian Professor of Medicine, to the Osler Library in the McGill University at Montreal (Canada). The Librarian, Dr. W. W. Francis, was kind enough to inform Dr. M. Meyerhof that it was deposited under No. 7508 in the Library and promised to procure for him a complete photostat of the MS. This copy is a beautiful MS. calligraphically written and profusely illustrated, probably issued in Baghdad about the middle of the XIIIth century A.D. A second MS. also complete, but less handsomely illustrated, has been recently acquired by the Royal Egyptian Library in Cairo. Both of these MSS. contain only the first half of Al-Ghâfiqî's work. A hasty examination of them showed that Barhebræus, the great scholar who produced the Abridged Version of which we edited the first six letters, had made his extract from Al-Gh's book in a most intelligent manner, preserving all the essential material, and leaving off parts of minor importance. Nevertheless Al-Gh's original work shows, besides its remarkable illustrations, many botanical and philological observations (especially the synonyms in Spanish and Oriental languages) that we find it more scientific to rely on the original text. We thus hope to bring out, at first, the pictures of plants—many of them unknown to Dioscurides and the other Greek authors and then to publish the most important parts of the text.

The fattening action of the grease of varan is still believed in by Beduin women. In the printed edition of Ibn Sînâ (1, 302) we read "certain categories" (*tabaqât* طبقات) instead of "thin and slender" (*qadîfât* قضيفات) amongst women. The stuffed skin is often found suspended over doors and windows as an amulet against the evil eye. The "land crocodile" of Herodotus (χερσαῖος κροκόδειλος, *khersaios krokódeilos*) was probably the Varanus aegyptiacus.

Synonyms.—Gr.: Χερσαῖος κροκόδειλος (*khersaios krokódeilos*, Herodotus and Aristotle); Lat.: crocodilus terrestris, scincus (Pliny); Ar.: *waral* ورل, *waran* ورن (Modern Arabic); Turk. and Pers.: *varal* ورل (in our Turk. MS. pharmacology); Pers.: *mânand-i-susmâr* مانند سوسمار, (*i.e.* resembling the basilisc-lizard); Turk.: *boyûk keler* بيوك كلر (*i.e.* "great lizard); Eng.: varan, monitor lizard; Fr.: varan, ouarane, sauvegarde; Germ.: Varan, Warneidechse.

As to European records on cowry, see HOBSON-JOBSON, p. 269–71.

SYNONYMS.—Lat. (Mediaeval): conchulae Veneris; Ar.: *wad' wada'* ودع, *siwâr al-Hind* سوار الهند; Pers.: *ghôrî* غوری (Handjéri), *sapîd muhra* سپید مهره, *kawrî* کوری (Indian name) [1]; Turk.: *qâtir bûnjughî* قاطر بونجغی, *vadagha* ودغه (only in Samy, p. 418), *ît bûnjughî* ایت بونجغی, *yîlân bâsh* ییلان باش (snake's head; both names in our Turkish MS. pharmacology); Eng.: cowry (shell currency); Fr.: cauris, cauri, coris, porcelaine de mer; Germ.: Kaurimuschel; It.: porcellane.

284. Waral ورل, MONITOR LIZARD (Varanus griseus, etc.).

(Lecl. No. 2285.)

IBN SÎNÂ.—It is the large kind of the species lizard (*wazagh* وزغ) and gecko (*sâmm abras* سام ابرص) with a long tail and a small head. Its flesh is very hot; it fattens by virtue of its grease and flesh, particularly thin women. It attracts (removes) spines and thorns.

COMMENTARY

This lizard is the large monitor lizard or varan of North Africa, Arabia and Western Asia (*Varanus aegyptiacus, niloticus, griseus*, etc.). It was known in ancient Egypt. In modern Egypt it is popularly called *waran* ورن, *waral* ورل being the literal form of the Arabic name. The animal is found everywhere in the Egyptian deserts. It reaches the length of a cubit, has sharp teeth and is killed by certain Beduin tribes for its flesh which is, however, considered to be unlawful by the Mohammedan religion. Parts of it are still in use for medical purposes; flesh, testicles and brain are believed to be aphrodisiac.

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[1] Our Turkish MS. gives, moreover, a Persian name for cowry in use in Shîrâz (South Persia): *kavsh mâhî* کوش ماهی (*i.e.* slipper-fish).

COMMENTARY

The drug mentioned in this paragraph is the well-known small white shell called after its Hindustani name (*kaurî* کوری) cowry. It is a gastropode of the *Monetaria* kind, *Cypraea Moneta L.* Its use as money was very old, mentioned by Chinese authors (Shu-King) already in the XIVth century B.C. Cowries have been found in ancient Egyptian tombs. The Arab merchant Sulaiman mentioned that the cowries were collected by the inhabitants of the *Dîbajât* (*i.e.* the Lakkadive and Maladive Islands in the Indian Ocean), and that they were called *kabtaj* كبتج, and formed part of the wealth of the natives (1).

Among the learned Arabic writers, Al-Mas'ûdî was the first to mention the cowry as a currency in use in India (2). and Abû Mansûr (p. 283) and Ibn Sînâ (1, 302) were the first medical authors to describe its use in medicine; they all lived in the Xth century A.D.

Bîrûnî, the best-informed authority of all the Arabic naturalists who wrote on Indian drugs and plants, mentioned that cowries were collected in some of the *Dîbajat* الديبجات islands, especially in *Dîwa-Kûda* ديوه كوده, and *Dîwa-Ram* ديوه رم, while another island, *Dîwa-Kasâr* ديوه كسار, furnished coir-ropes made from coco-nut or palm-boughs on which the cowries settled down and were caught. The East African negroes (*Zanj* زنج) used also to collect the cowries on branches of the coco-nut tree, and put them into holes in the soil where the mollusc itself putrified, while the shells were left and exported to India as currency. There is no other important article on cowries in the Arabic literature.

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(1) Gabriel FERRAND, "*Voyage du marchand arabe Sulayman en Inde et en Chine, rédig en 851*". Paris, 1922, p. 31–33.

(2) *Les prairies d'or, ed.* Barbier de Meynard et Pavet de Courteilles. Paris, 1861, vol. I, p. 385.

as reproduced in our MS., is much abridged by BH, the process of manufacturing crude wool-fat being much more complicated. The crude wool-fat is only partly soluble in water. The ancient mode of extraction was surely incomplete, while the modern extraction process by benzene, acetone, etc., and the subsequent centrifugalization yields a yellowish tenacious solid fat distinguished from other fats by its solubility in boiling alcohol. It consists chiefly of cholesteryl and isocholesteryl alcohols with different fatty acids. It is still in use as an emollient and for promoting the absorption of drugs by the skin.

SYNONYMS.—Gr.: Οἴσυπος (*oísypos*), οἰσύπη (*oisýpê*); Lat.: oesypum (Pliny), oesypus, adeps lanae (modern); Ar.: *zûfâ ratib* زوفا رطب, *wadhah* وذح; Pers.: *zangal-i-mîsh* زنكل ميش (Achundow, p. 410); Turk.: *zûfâ-yi-ratb* زوفاى رطب, *vesakh-mîsh* وسخ ميش (filth of sheep? Turkish MS., pharmacology); Eng.: wool-fat, crude lanolin; Fr.: graisse de laine, lanoline crude; Germ.: Wollfett, Rohlanolin.

283. Wada' ودع, COWRY (Cypraea Moneta L.).

(Lecl. No. 2272.)

It is said that it resembles a snail, except that it is bigger and its shell (1) harder. Both of them are used for (medical) treatment, either burnt or unburnt; it is also called "the Indians' bracelet" (*siwâr al-Hind* سوار الهند).

AL-BASRÎ.—The flesh of cowry is hard and of difficult digestion; but if digested, it is very nourishing and acts as a laxative. If burnt, it sharpens the sight (2) and cures white lepra (*bahaq* بهق, vitiligo) and eczema (*qûbâ'* قوباء).

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(1) Our MSS. T and G bear: *gurmuhu, i.e.* "its body", or "its substance".

(2) This means that the powder of the burnt or unburnt cowry shell was believed to clear up corneal opacities when used in dry collyria.

282. Wadhah وذح, Wool-fat (Adeps Lanae).

(Lecl. Nos. 1136 and 2273.)

It is *az-zûfâ ar-ratib* الزوفا الرطب (*oesypum*).

Diosc. II (74).—The grease which exists in wool. The unclean wool is washed, squeezed out, and its filth removed; it is then boiled in water in a copper recipient on a mild fire. The grease precipitates, is taken off and washed (again) with (hot) water, collected and kept in an earthenware vessel in which is hot water; the vessel is then covered up with a piece of linen and exposed to the sun until the grease is well solidified and bleached. Some people change the water at the interval of two days. Its (the grease's) action is heating and healing to (torpid) ulcerations.

Galen X (XII, 348).—The dirt which is collected on the legs of muttons, and especially the grease of wool, is ripening and resolvent.

COMMENTARY

This paragraph again follows entirely on Greek lines. The Arabic name *zûfâ* زوفا is of Aramaic origin and is a very old Semitic word (Accadian *zupu*, Brockelm., p. 193). It designs the hyssop, and the Greek name ὕσσωπος (*hýssôpos*) is derived from the Semitic word. Now, the Syrians and Arabs transcribe by *zûfâ* still another Greek word with a quite different meaning: οἴσυπος (*oísypos*) which designs the grease extracted from sheep's wool. In order to check the confusion caused by the likeness of names, they called the hyssop *zûfâ yâbis* زوفا يابس (dry *zûfâ*) (*see* this name in the Chapter, Letter *Zain*), and the grease of wool (*Zûfâ ratib* زوفا رطب) (moist zufa). The purely Arabic name *wadhah* وذح had originally the meaning of "dry dung sticking to the wool of sheep", and was applied by the medical writers to wool-fat. The paragraph of Diosc.,

second is the gummy substance with which the bees line and fence their hives. It was well known to Virgil who called it *fucus* (1). It is a resinous substance gathered chiefly from chestnuts, poplars and pines. It is very tenacious and dries with difficulty. Bees carry it, like pollen, on their legs; this is perhaps the reason why Ibn Samagûn and other Arabic physicians confuse it with pollen (2). Gh, here again, shows his superior knowledge of Natural History by rectifying this confusion. IB quotes Gh's sayings entirely. The Arabic name "dirt of bee-hives" (*wasakh al-kawâ'ir* وسخ الكوائر) is justified by the fact that bees not only use their *propolis* for all repairs—other than comb-building—but also to cover other slugs or any refuse too heavy to be removed from the hive. The medical value of *propolis* is the same as that of many other resinous substances. Arabic surgeons ascribed to it the power of contracting wounds and causing their quicker healing. Dâwûd (II, 171) recommends it against cough. Idrîsî (p. 134) distinguishes between different kinds of human filth, following partly the Greek authors. He mentions the oily dirt from the walls and statues in Palestras (which were unknown to the Arabs), the dirt of baths and that taken directly from the human body by scraping. To the honour of the Arabic authors it must be said that they only repeated the Greek ideas on human filth as a remedy, but did not emit them as their own.

SYNONYMS for *propolis*.—Gr.: πρόπολις (própolis); Lat.: propolis (Pliny), fucus (Virgil); Ar.: *wasakh al-kûr* وسخ الكور, *wasakh al-kawâ'ir* وسخ الكوائر, *'agar* عجر (Maim. No. 122); Pers.: No name in the dictionaries; Turk.: *probolî* پرو بولى ('Avni, Samy); Eng.: bee-gum, propolis; Fr.: propolis; Germ.: Vorwachs.

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(1) Georgica IV, 38: *see* Th. Fl. Royds, "*The Beasts, Birds and Bees of Virgil*". Oxford, 1918, p. 63.

(2) *See* below, paragraph *'ikbir* عكبر in Letter *'Ain*.

281. Wasakh وسخ, Dirt and Propolis (Bee-gum).
(Lecl. Nos. 2288–9.)

Galen VIII (XII, 116).—The dirt which is found on statues existing in gymnastic schools in which is burnt much oil (1). It is softening and resolvent to wounds.

Diosc. I (30) (2).—The dirt gathered from human bodies in the baths is warming and resolving to fissures in haemorrhoids.

Ibn Wâfid.—The dirt of bee-hives is that black stuff existing in the entrances and on the walls of bee-hives.

Diosc. II (84).—Dirt of bee-hives. The choicest is that which is red, of aromatic smell like the styrax (*mai'a* ميعة) which is called *asturak* اصطرك (resin of *Styrax officinalis L.*), and which is soft, but not excessively so, but is elastic like mastic.

Galen VIII.—It attracts in a powerful manner and is very heating.

The Author.—Ibn Samagûn (3) and most of the medical men pretended that the dirt of bee-hives was the pollen (*al 'akbûr* العكبور) (4). This is a mistake, as the pollen (*'ikbir* عكبر) is something else, like pitch. It is the first thing which the bees lay into the hives and on which they collect the wax and honey.

COMMENTARY

This paragraph corresponds to two chapters from Diosc. and Galen concerning human filth (ῥύπος, *rhýpos*, Diosc. I, 30), and bee-gum (πρόπολις *própolis*, Diosc. II, 84). The first is a residue of the "dirty pharmacopœia" of magic times which still lingers on in the popular medicine of many peoples. The

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(1) Galen's original text reads : " on which abundant oil is collected " (from the bodies of the athletes).

(2) Ed. Wellmann I, p. 36, first line.

(3) *See* Introduction I, No. 34.

(4) So in T and G.

Umbellifera. IB gives an extract from Gh whose paragraph is abridged in our MSS. by BH.

SYNONYMS.—Ar. : *hashîsha khorâsâniyya* حشيشة خرسانية ('Alî ibn Abî'l-'Abbâs), *shîh khorâsânî* شيخ خراسانى (Mod. Egypt), *wakhshîzaq* وخشيزق ; Pers. : *wakhshîzak* وخشيزك (IB, Dâwûd), *wakhshirak* وخشيرق (Vullers, Dozy), *darmana-yi-khorâsânî* درمنه خراسانى, *darmana-yi-turkî* درمنه ترکى (Khorasanian and Turkish wormwood , Vullers II, 1413) ; *tukhm-i-darmana* تخم درمنه (wormwood-seed), *tukhm-i-djârûb* تخم جاروب (Schlimmer, p. 51) ; Turk. : *shîh-i-khorâsânî* شيح خراسانى (Avni, Samy) ; Eng. : wormseed (the drug), Persian sea-wormwood (the plant), semen contra [1], Santonica ; Fr. : semen-contra, sementine, barbotine, poudre à vers (the drug), armoise santonique (the plant) ; Germ. : Wurmsamen, Zitwersamen (the drug) ; It. : semenzina [2].

280. Watm وطم, undetermined.

(Lecl. No. 2293.)

Its root is called in the Berber language *ûtmû* أوطمو. It is a plant resembling aromatic rush (*idhkhir* اذخر, *see* our No. 2), one cubit high, having a black root which is white inside. It is very strongly aphrodisiac, especially if its root is drunk with fresh milk. If it is grazed by sheep, it increases their breeding. It is well known and famous in the land of the Berbers.

COMMENTARY

This drug is mentioned and described by Gh alone. IB quotes his entire paragraph. The name *watm* vocalized in MS. T, is without doubt the Arabic form of Berber *ûtmû*. The name and the drug have to be identified by botanists and scholars in Morocco. It is possible that the drug was the root of a kind of *Andropogon*, or wild *Sorghum*, both of which are of frequent occurrence in North Africa.

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(1) This is an abbreviation of *semen contra vermes* (seed against worms).

(2) From this name (little seed) is derived the name *semen Cinae* by which it is known in old drug-books.

COMMENTARY

The name of this is spelt in our MSS. T and G, and in the printed text of IB (IV, 188) *wakhshîzaq* وخشيزق, while some MSS. of IB and the Persian dictionaries spell it *wakhshîraq* وخشيرق or *wakhshîrak* وخشيرك. It is a Persian name and was explained by Dâwûd as the seeds of *khilla* خلة (picktooth, *Ammi Visnaga Lam.*), and by Leclerc and others as Judean wormwood (*Artemisia judaica L.*). But there can be no doubt that the drug of which Gh treats here is the famous wormseed (*Santonica, Semen Cinae, Semen Contra*). It consists of the small unexpanded flowerheads (which were believed to be seeds) of a Central Asiatic variety of sea-wormwood (*Artemisia maritima var. Stehmanniana Besser*, or *var. pauciflora Ledeb.*) (1). This species grows in great quantities in the Kirghiz steppes north of Tashkent (Turkestân), from where the crude drug was probably exported to Khorasân (East Persia). From there it reached the drug-bazaars of the Moslem world and later on, Europe. It was always a reputed anthelminthic. The brown dried oblong flowerheads (capitula), about 1·5 mm. long, are still sold under the name of *shîh khorâsânî* شيح خراسانى, in the Cairo drug-bazaars (Ducros. No. 140). They contain a volatile oil and two crystalline principles, artemisin and santonin, to which latter the anthelminthic property of the drug is due. It is now extracted in a factory at Chimkent in Turkestân, and comparatively little of the drug is exported from there (2).

Curiously enough, many Arabic (Idrîsî, Ibn Gazla) and Persian (Ibn Sînâ, Abû Mansûr, Al-Bîrûnî, Mîr Muhammad Husain) authors do not mention *Santonica*. Dâwûd, as we remarked before, confused this drug with the seeds of a Syrian

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(1) Other botanists call it *Artemisia santonica L.*, *A. Cina Berg.*, *A. Lercheana Kar.* or *A. pauciflora Web.*, Compositae.

(2) H. G. Greenish, "*A Text Book of Materia Medica* (4th ed.)", London, 1924, p. 83.

the purple spurge or wild purslane (*Euphorbia Peplis L.*) (IB, Leclerc No. 684), πεπλίς (*peplís*) of Diosc. (III, 168). This must not be confused with πέπλος (*péplos*, Diosc. III, 167), The plant called *walb* ولب, and which either the petty spurge or garden-spurge (*Euphorbia peplus L.*) or, according to Fraas, *Euphorbia retusia L. E. Peplus* is known in Modern Egypt under the name of *ma'laqa* معلقة (Forskal), but apparently it has never been in use for medical purposes. In general, the *Euphorbiaceae* are called in Egypt *lubain, libbêna*, etc., names which are equally derived from the (Arabic) root for milk or milky juice, *l.b.n.* لبن. *Dâwûd* (II, 182) who probably knew the *walb*-plant from Syria, recommended its use against intestinal worms.

Synonyms.—Gr. : Πέπλος (*péplos*) ; Lat. : peplis (error ; Pliny XXVII, 119) ; Ar. : *walb* ولب ; Syriac : *halbâ* ܚܠܒܐ (?) ; Pers. and Turk. : no name ; Eng. : garden-spurge, petty spurge ; Fr. : épurge des jardins ; Germ. : Gartenwolfsmilch.

279. Wakhshîzaq وخشيزق, Wormseed (Artemisia maritima var. Stehmanniana).

(Lecl. No. 2271.)

It is said that it is a plant resembling the Greek [1] wormwood, of yellow colour and light odour ; it is imported from Khorasân (East Persia).

Al-Magûsî.—" The Khorasanian herb." The best is that which is green, of bitter taste and pervading smell. It is hot and dry and expels worms and tænins by its hot quality.

Another Author.—Its dose of internal use is the weight of (*fol. 35 v*) one *mithqâl*.

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[1] Perhaps a copyist's variant for *shîh armanî* شيح أرمنى Armenian or Roman wormwood (*Artemisia pontica L.*).

278. Walb ولب, Garden Spurge (Euphorbia Peplus L.).

(Lecl. Nos. 234 and 2296.)

Diosc. IV (167).—Πέπλος (*Péplos*) and is also called σύκη (*sýkê* = fig) and μήκων ἀφρώδης (*mêkôn aphrôdês* — foamy poppy). It is a small θάμνος (*thamnos*, shrub), full of milky fluid (latex). Its leaves are small and resemble those of the rue (*sadhâb* سذاب), except that they are broader. Its leaf-cluster (*gumma* جمة) is round and spreads out on the surface of the soil; its diameter is about a span. Under it is a small sound fruit, smaller than that of white poppy (*khashkhâsh zabadî* خشخاش زبدى — creamy poppy), It grows in gardens and between vineyards, and is collected in the harvest-time and dried in the shade by being turned over constantly. As to its fruit, it is pounded, dried and preserved. It purges phlegm and (yellow) bile, and is prepared with water and salt.

Galen VIII (XII, 96).—It resembles the spurge (*yattû'* يتوع) in all its qualities.

COMMENTARY

The name *walb* is translated in all the Arabic dictionaries by *Euphorbia*, but the origin of the name is nowhere explained. We think that it is derived from the Syriac *halbâ* (*de-yattû'â*) חלבא (דיתועא) (Brockelm., p. 232 *b*) which equally designs *Euphorbia*. The old Semitic root *h.l.b.* means "to milk" and occurs in numerous words and plant-names, especially in Aramaic. Here it designs plants yielding a milky juice. These are, in the first place, the *Euphorbiaceae* whose acrid milk is always appreciated for medical purposes. In the Arabic language, the Syriac name *halbîthâ* حلبيثا still survives (1) and designs

(1) Also, *e.g.* for *Euphorbia* as a generic name *halablûb* حلبلوب (Post II, 492), and for the woody spurge (*Euphorbia thamnoides Boiss.*) *hallaiba* حليبة (Post II, 497).

But Gh in this paragraph identifies it with στάχυς (*stâkhys*) of Diosc. which is the woundwort (*Stachys germanica L.*, Labiatae), a plant of the moderate climates with many allied species in the Near East. In Syria and Palestine alone, Post and Dinsmore (II, 376–385) enumerate fifty-five species and varieties of *Stachys*.

It is noteworthy that BH has very much abridged this paragraph of Gh, while IB quotes (IV, 15), at some length, Gh's remarks on the medical properties of *Stachys*. He gives, moreover, the Spanish name *anûsha* انوشة which remembers Laguna's (p. 340) *hiantusa* as a name for *Stachys*. Simonet (pp. 18 and 340) explains this name as (*marrubio*) *ventoso*. Pliny (XXV, 84) had mentioned that a near relative of woundwort, *herba vettonica* (*Stachys Betonica Benth.*), betony, was discovered in Spain by the tribe of the *Vettones*. This kind of *Stachys* had always an important role in the Roman and mediaeval pharmacopœia. Antonius Musa, court-physician of the Emperor Augustus (or Apulejus Barbarus), wrote a short treatise on this plant [1] in which he recommended it as an infallible remedy for not less than forty-seven affections—beginning with fractures of the skull and ending with gout. The leaves of betony are still to-day an official drug in several pharmacopœias.

Mention of woundwort is missing from nearly all the Persian and Arabic drug-books. The drug itself no more exists in the Oriental bazaars.

Synonyms for *Stachys germanica*.—Gr.: στάχυς (*stâkhys*); Lat.: stachys (Pliny); Ar.: *wartûrî* ورطوری (Gh. IB), *qâra* قارة (IB after Abu'l'Abbâs an-Nabâtî); Pers.: *wartûrî* ورطوری (Johnson, Vullers, Steingass), *qâra* قاره (Vullers), *qâra-bâsh* قره باش (Handjéri, Naficy); Turk.: *qara-bâsh* قره باش (Handjéri, Avni, Samy); Eng.: woundwort, German stachys; Fr.: stachyde, épi fleuri, épiaire d'Allemagne; Germ.: deutcher Ziest.

[1] Antonii Musa *De Herba Vettonica* (ed. Howald and Sigerist) Leipzig and Berlin, 1927 (*Corpus Medicorum Lativorum*, vol. IV, p. 1-11).

times, the reason for their medicinal use against tumours, wounds and spleen diseases. Now their use is abandoned. They have equally been superseded as a dye by natural and artificial indigo.

SYNONYMS for woad (*Isatis*). —Gr. : ἰσάτις (*isátis*) ; Lat. : glastum ; Ar. : *wasma* وسمة, *'izlim* عظلم, *nîl barrî* نيل برى (wild indigo), *lawn as-samâ'* لون السماء (colour of the sky, Issa), *samâwî* سماوى (sky-coloured, Ibn al-'Awwâm), *khidâb* خضاب, (Issa) ; Pers. : *nîl* نيل and the other Arabic names ; Turk. : *chivid-otu* چيود أوتى (Samy), *chivit otu* چويت أوتى (Handjéri) ; Eng. : woad, wild indigo ; Fr. : pastel, guède ; Germ. : Waid, deutches Indigkraut.

277. Wartûri ورطورى(¹), WOUNDWORT (Stachys germanica L.).

(Lecl. Nos. 1182 and 2287.)

DIOSC. III (106). —Στάχυς (*stachys*). It is a θάμνος (*thamnos*' shrub) resembling πράσιον (*prásion*, horehound) except that it is longer. It has many small folded leaves, with an aromatic odour (²), white and covered with a little down. It has many branches springing from the same root, and whiter than those of horehound. It grows in rough and mountainous places.

GALEN VIII (XII, 129 foll.) .— Its taste is pungent and hot in the third degree ; it is emmenagogue, disorganizes foetuses and expels the placenta.

DIOSC.—It has this action if a decoction of its leaves is drunk.

COMMENTARY

Wartûrî ورطورى (mis-spelt in both our MSS.) is a name explained in our dictionaries as being Persian (*e.g.* Vullers II, 1418) with the sense "mountain leek" (*gandanâ kûhî* كندنا كوهى).

(¹) In MS. T and G : *wartûî* ورطوى.
(²) IB text (III, 14) : "solid".

thing or to impress on it an indelible character". In Gh's paragraph it probably designs woad-leaves used for dyeing, a substitute for indigo. His description nearly agrees, but not fully, with *Isatis tinctoria L.* (Cruciferae) a Mediterranean plant. This plant was described by Diosc. (11, 184–5), and if Gh did not quote Diosc. there, this meant that he took the Spanish plant for something else than ἰσάτις (*isâtis*) of the Greeks (1). It may have been a wild variety of *Isatis*, perhaps I. *lusitanica L.* Ibn al-'Awwâm, Gh's, younger contemporary, describes in detail in his book (11, 125 foll.) the cultivation of woad (which he calls *samâwî* سماوى) in Spain.

As to the other Arabic names, *'izlim* عظلم means any plant dyeing blue, but is more especially applied to the woad-leaves; *nîlag* نيلج or *nîl* نيل is the Persian-Arabic name for the true indigo, derived from Sanscrit *nîla*. Gh, however, (*see* before) identifies it with Diosc.'s *isatis*, which is an error. *Khitr* خطر is a third term for a blue dye-stuff mostly applied to indigo. It is evident that there is some confusion in the Arabic identifications of blue dyes.

Ibn Sînâ (1, 299) identifies *wasma* with *nîl*, which must be, in his opinion, the true indigo, as he recommends as its best kind that of Khorasân (East Persia).

Idrîsî (p. 131) thinks that *wasma* is unknown to Diosc. He calls it a plant of Arabia and terms it *'anam* or *'utm* عنم أو عتم, its grains *zaghbag* زغبج; these, however, are the names of a wild olive-tree (*Phillyria latifolia L.*) which has nothing in common with *wasma* or the other kinds of woad.

Dâwûd (I, 463 and II, 171) does not give a clear account of *wasma* or *'izlim*; he seems to identify both names with *nîl* (true indigo).

Woad-leaves contain indican, a glucoside, and give, when rubbed, a penetrating smell. This may have been, in bygone

(1) He identifies *isatis* with *nîlang* (*see* below in the chapter letter *Nûn* ن).

so-named, is known as "the insane henna" (*al-hinnâ' al-magnûn* الحناء المجنون [1]) in our land (Spain). It is of two kinds: one has the leaves of sorrel (*hummâd* حماض *Rumex patientia L.*), except that they are smaller having the size of citron (*turung* ترنج) leaves. They are three or four leaves spread out on, and sticking to, the soil. The colour of the outer side of the leaves is blackish-green and dark, while the inner side is greyish-white and downy. It has a stalk which is grey, hollow and round and of one cubit high carrying dentate leaves (2). It grows at the end of spring, has a head of conical shape on which are light crackling scales whose colour is between white and yellow. It has a graceful purple-coloured flower. The capitula, when ripe, open and yield something resembling wool, like that which comes out of the heads of artichoke (*harshaf* حرشف). It has angular (3) flowers like safflower (*qurtum* قرطم) and a long root as thick as a finger; it grows in the mountains.

The second kind has broader and shorter leaves than the first. They are dentate and have small thorns. Its capitulum is as big as a hazel-nut (*bunduqa* بندقة), oblong, thorny and covered with purplish hairs. Its leaves, mixed with henna, are used for dyeing the hair. It is a better and stronger dye than the first. Its leaves, when crushed in the hand, dye it black in the same way as the bark of green walnuts.

Ar-Râzî.—They are hot and astringent and dye the hair.

Al-Magûsî (4).—It blackens the hair, and contains a dissolvent action. It is temperate, but inclined to heat.

COMMENTARY

The Arabic name *wasma* or *wasima* وسمة is derived from the verb w.s.m. وسم which means "to brand, to stamp, to mark a

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(1) The word insane is left out in the text G and T. In G the whole chapter is missing except the first passage.

(2) Mutilated in text T, missing from G.

(3) In our MS. T: "bitter", copyist's blunder.

(4) *See* Introduction I, No. 27.

L., while the first may be *P. corallina Retz* (Ramunculaceae). This latter has a yellow variety which would agree with Gh's description. Another kind, the Caucasian peony (*Paeonia Wittmanniana*), has deep-yellow flowers. IB (1648) affirmed that the name *ward al-hamîr* was in use for the female peony among the people and herborists of mediaeval Spain. It is the root of the plant which is medicinally used.

The name *ward al-himâr* was also in use for the rose-mallow (*Althaea rosen Cavan.* Malvaceae) and buphthalmum (*Anthemis Arvensis L.*, Compositae). It is, moreover, the popular name of oleander in Modern Egypt (Issa 122, 11). There is no doubt that it was the name of different kinds of flowers which have a vague likeness to the rose, but without showing its perfection as to form and odour.

The roots of several kinds of peony were, and still are, used in Modern Egypt as popular remedies against spasms and epileptic fits; the root is still in use for magic purposes (Ducros. No. 165).

SYNONYMS of peony.—Gr.: Παιωνία (*paiônía*), γλυκυσίδη (*glykysídê*), πεντόροβος (*pentórobos*), ἀγλαοφῶτις (*aglaophôtis*); Lat.: Paeonia; Ar.: *fâwâniyâ* فاوانيا, *ward al-hamîr* ورد الحمير, *ward al-himâr* ورد الحمار, *dhû'l-khamas habbât* ذو الخمس حبات, (that of five grains), *'ûd as-salîb* عود الصليب ("wood of the cross") (Mod. Egypt), *kaff ad-dubb* كفّ الدبّ (bear's claw) (Syria, Post I, 26); Pers.: the Arabic names and *kahyânâ* كهيانا (Vullers II, 929); Turk.: *shaqâyiq* شقايق (Avni 476), *âyû qulâghi* آيو قلاغى (bear's ear) (Handjéri III, 116); Eng.: male and female peony; Fr.: pivoine male et femelle, pivoine officinale; Germ.: Gichtrose Pfingstrose, Kônigsrose, Paeonie.

276. Wasma وسمة, A KIND OF WOAD (Isatis lusitanica L. ?) (Lecl. No. 2291.)

To this (drug) belong the woad (*al-'izlim* العظلم), *an-nîlag* النيلج and *al-khitr* الخطر. The woad *wasma* وسمة, particularly

different remedy, the gall-stone of cattle. Al-Idrîsî (p. **130**), however, calls this drug *al-warsîn* الورسين.

SYNONYMS for the *wars*—or wurrus-powder of *Flemingia rhodocarpa*.—Ar.: *wars* ورس, *huss* حصّ; Syrian: *warshâ* ورشا; Persian, Turkish and European languages: *wars*. (English also wurus or wurrus).

275. Ward al-Himâr ورد الحمار, PEONY, ROSE MALLOW and other plants.

(Lecl. No. 2275.)

AL-BASRÎ.— It is also called *ward al-fuggâr* ورد الفجار (libertines' rose); it is a rose flower which is red inside and yellow outside, cold and dry (of temperament).

IBN RIDWÂN [1].—It is cold and dry in the second degree, useful against headache caused by heat.

COMMENTARY

The Arabic name *ward al-himâr* ورد الحمار has the meaning "ass's roses". It was applied to several plants and it is not easy now to find out which kind of plant was the one meant in the Middle Ages. Gh's and IB's articles are too short to help us, but Idrîsî (p. 129) has a longer and more instructive paragraph on this drug. He says: "*Ward al-himâr*. It is mentioned by Dioscurides in the third book [2] as γλυκυσίδη, (*glykysídê*) *afrâsûliyâ* (?) and ἀγλαοφῶτις (*aglaophôtis*). It is a kind of the peony-plant (*fâwâniyâ* فاوانيا) growing in the mountains ....". Gh, however, in the chapter of letter Fâ' (*see* below in vol. III), gives peony the name of *ward al-hamîr* ورد الحمير (the asses' roses) and identifies it with the above-mentioned plant of Diosc. As this latter author distinguishes a male and a female peony, we may suppose that the latter is *Paeonia officinalis*

(1) *See* Introduction I, No. 39.

(2) Diosc. III, 140.

stones and pieces of stalk; it is readily removed from these impurities by finally passing it through a fine muslin or lawn sieve. Although the plant commonly grows in Southern India, very little seems to be known by the natives, of its colouring or medicinal properties......... ". It is evident from Gh's quotations that the Arabs had very early knowledge of the properties of this powder. European botanists confused, during a long time, this " true wars or wurrus " with the " false wars " or kamala, which is a drug analogous to the first, but produced by the kamala-tree (in Arabic *qinbil* قنبل, *see* under letter *Qâf*) which is the Euphorbiacea *Mallotus philippinensis Muell. Arg.* (Synonym: *Rottlera tinctoria Roxb.*); it is a small tree widely distributed throughout India, the Malay Archipelago and, Australia. Microscopically, the coloured glands of the kamala-powder are easily distinguishable from those of the *wars*-powder, which are ovoid. The latter drug is a granular light powder of a dull purplish colour; it is insoluble in cold water, but forms a bright yellow emulsion when boiled in water or rubbed up in a mortar before being added to water (Dymock). As a dye, the colouring matter of *wars* is less in intensity and inferior in quality to that of *kamala.* Medicinally, its use by the Arabs against scaly eruptions of the skin is continued in our time. Ducros does not mention the drug, but we saw the *wars*-powder in some shops of the Cairo drug-bazaars. Many other European authors thought *wars* to be a product of *Memecylon tinctorium Willd.* (Melastomaceae); this is equally erroneous and should be corrected in the dictionaries.

The Persian and Arabic authors all repeat Abû Hanîfa ad-Dînawarî's paragraph. But Al-Idrîsî (p. 130) adds that another Arabic name of *wars* was *huss* حصّ, and that the plant grew in Sicily. This is a mistake; *Flemingia* as well as *Mallotus* are tropical plants.

According to Maim. (No. 123), IB (No. 628) and *Tuhfa* (No. 133), the name *wars* was applied in the Maghrib to a quite

end of summer when the plant is fully developed. It is so intensely yellow that it dyes all that comes in contact with it.

IBN 'IMRÂN.—There are two kinds of *wars*, Abyssinian and Indian; the former is black and inferior to the Indian which is scarlet red. It is said that tumeric (kurkum كركم, *Curcuma longa L.*) is its roots. It is imported (*fol. 35 r*) from China and from the Yemen. It has grains like those of green gram (*mâsh* ماش, *Phaseolus Mungo L.*) The best *wars* is the red one which contains few grains and little dust, and which is soft to the touch.

AL-BASRÎ.—It is useful against leucodermia (*bahaq* بهق), itch, pustules, psoriasis (*sa'fa* سعفة) and eczema (*qûbâ* قوبا), in the form of an ointment.

MASÎH.—It is hot and dry in the first division of the second degree.

ANOTHER AUTHOR.—The wearing of a garment dyed with *wars* is aphrodisiac.

COMMENTARY

The origin of the orange-red powder called *wars* ورس by the Arabs, and *warshâ* ورشا by the Syrians, remained unknown until 1884, when specimens of the source-plant which grows in Arabia, were sent to England by the British Resident in Áden. It is *Flemingia rhodocarpa Bak.* (apparently identical with *Fl. Grahamiana W. and A.*, Leguminosa), the latter growing in East India. Dymock (1,421) describes the collecting of the drug as follows: " The drug is collected by cutting off the clusters of (garnet-coloured) pods from the ends of the branches (the plant is a small under-shrub) and laying them in the sun to dry for one or two days. They are placed upon sheets of paper, because during the process of drying much of the powder flies away. The pods are then pressed or rubbed together by the hand over sieves, and the powder is found mixed with hairs,

The numerous terms in modern Persian for different kinds of roses are found in the dictionaries (Vullers II, 1013 foll., Steingass 1092 foll., Nafîcy II, 727, Schlimmer p. 49 foll.).

SYNONYMS.—Anc. Egypt. : *wrt* [hieroglyphs], *wrti* ; Coptic : *ourt*, *ouert*, etc., ⲟⲩⲉⲣⲧ, ⲟⲩⲏⲣⲧ, ⲟⲩⲣⲧ ; Gr. : ῥόδον (*rhódon*) ; Lat. : rosa ; Ar. : *warda* وردة, *gull* جل ; Pers. : *gul* گل, *gul-i-surkh* گل سرخ ; Turk. : *verd* ورد, *gül* گل ; Eng. and Fr. : rose ; Germ. : Rose ; It. and Span. : rosa ; Portug. : guedre (transformation of the Arabic *warda*).

274. Wars ورس, TRUE WURUS, (Glands of Flemingia Roxb.). (Lecl. No. 2283.)

IBN MÂSA.—It is an intensely red substance like crushed saffron, imported from the Yemen.

ABÛ HANÎFA.—It is sown in the Yemen, does not grow wild and nowhere else outside the Yemen. Its plant is like that of sesame (*simsim* سمسم), and when it dries when ripening, its pods burst and the *wars* comes out of them. It is then sown, and lives in the ground during ten years (is perennial), flowers every year and yields fruits. Its best kind is the fresh one called *al-bâdira* البادرة (the early) (1) ; it is the sample that comes from a young plant. The " old " sample is that which is taken from an old plant. There is another kind called *al-Habashî* الحبشي (the Ethiopian) (because) it is blackish. The juniper (*'ar'ar* عرعر) has also *wars*, but it is produced only in a spontaneously dried juniper. There is, between its inner bark and its interior (pith), a *wars* which, if rubbed, is scattered. It is of no good, but is used for adulterating the (real) *wars*. *Haloxylon* (*rimth* رمث) (2) has also *wars*, and this appears at the

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(1) Our text (T and G) reads : *an-nâdira* النادرة (the rare), Lecl. No. 2283 : *al-bârida* الباردة (the cold), IB (text IV, 291) *al-bâdira* البادرة, and so does the complete quotation of Abû Hanîfa by *Mukhassas* XI, 209).

(2) A desert plant (*Haloxylon Schweinfurthi Asch.*) ; see below, letter RÂ'.

and eyes. In the drug-bazaars, dried-rose-buds (*zirr ward* زر ورد) detached from the petals, but with their petals still sticking together, are sold for the preparation of syrups, decoctions and eye-lotions (Ducros No. 116). Attar of roses, formerly prepared in Egypt, is now imported from Europe (Bulgaria) and sold in the perfume-bazaars, largely adulterated.

Abû Mansûr (Achundow, p. 281 and 407) describes the Persian red rose (*gul-i-surkh* گل سرخ) as the best.

Al-Bîrûnî has a long chapter on the rose, giving the Persian names of many species and varieties. Unhappily this passage is very much mutilated in the unique MS. and partly illegible. He mentions the red, pink, yellow and " black " rose, the names *burhânî* برهانى and *al-tayyâr* الطيار. The finest perfume is, according to him, that of the rose of *Fâris* فارس (1). He then gives many Persian names for the rose, but our reading of them is uncertain; *dûr gul* دور گل, *rûsbî gul* روسبي گل, *kaisar gul* کيسرگل, and *kura gul* کره گل, from Kaisarân کيسران, near Rayy رى (old Rhages near Tehcrân), *shikanja gul* شکنجه گل (wrinkled rose), and *kanba gul* کنبه گل (?) from the village Kûrat Sapôr كورة سابور. This latter rose was of no medicinal use, but served for extracting the best attar of roses " which is stored in the treasure-houses of kings ". Bîrûnî then quotes Paul of Aegina on the medical properties of roses.

The Arabic physicians mostly treat of the medical uses of roses and do not give details about their varieties. Maimonides (No. 121) mentions that the physicians called the rose by its Persian (arabicized) name *al-gul* الجل, while the Arabian philologists applied this name to the white rose only. We find, however, in the *Mukhassas* (XI, 196) that they spell the name *al-gull* الجلّ and use it for all colours of roses.

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(1) A province in South-eastern Irân with the capital Shîrâz شيراز.

Ar-Râzî.—It soothes drunkenness and nausea; but its abuse whitens the hair.

At-Tabarî[1].—The best rose-water is that which is prepared from white roses as it is the purest.

Ar-Râzî.—Drinking ten drachms of the water of fresh roses, purges about ten stools. To sleep on it is an aphrodisiac and purging.

Masîh.—The confection (of roses) with honey, cleanses the stomach of phlegm; the confection with sugar is of less energetic action.

Ar-Râzî.—Thorough chewing of rose-honey (*gulangubîn* جلنجبين) on an empty stomach, cures it from cold.

COMMENTARY

The rose-tree is one of the oldest known plants. It is found in ancient Egyptian tombs and paintings [2]. The name seems to be of Iranian origin: Assyrian *murdinû*, Egyptian *wrt*, Coptic ογερτ, old Persian *vardâ*, Hebrew *wered* ורד, Aramaic *wardâ* ורדא, Arabic *ward* ورد, new Persian *gul* گل, Greek ῥόδον (*rhódon*), Latin *rosa*, etc. (Loew I, 194). It is very probable that *Rosa centifolia L.* came from Central Asia to North Africa and then to Europe, where it was cultivated and bred into innumerable varieties [3]. Dry leaves of the red or Province rose (*Petala Rosae Gallicae*) are still an official drug; they are used as an astringent acid infusion. In Egypt, the pale red *Rosa damascena L.* was largely cultivated for the preparation of rose-water, especially in the Province of Fayûm (Upper Egypt). Rose-water is still much in use as a lotion and instillation in the ears

(1) *See* Introduction I, No. 12.

(2) Dr. Ludwig Keimer intends publishing a monography on the rose in Ancient Egypt.

(3) Victor Hehn, "*Cultivated Plants and Domestic Animals in Their Migration from Asia to Europe*". London, 1891, p. 187 foll.

Magenwurz, deutscher Zitwer ; Span. : espadilla, acoro verdadero ; Anc. Egypt. : [hieroglyphs] K Š ; Coptic : ⲕⲁϣ.

273. Ward ورد, Rose (Rosa centifolia, etc.).

(Lecl. No. 2274.)

Is-hâq ibn 'Imrân.—There are two kinds of roses, red and white.

Dûnash ibn Tamîm [1].—There is also a yellow kind, and I am informed that in the 'Irâq there is a black kind of roses in existence. The best kind of roses is the Persian which, it is said, does not open. The choicest is that which is of strong odour, very red, and whose petals are compact.

Galen VIII (XII, 114).—It is a compound of a watery and hot substance with two other flavours, *i.e.* the astringent which is earthy, dense and cold and the bitter which is refined.

Diosc. I (99).—Ῥόδα (*Rhóda*). It is cold and dry. The dry (rose) is less astringent than the fresh. It is necessary to take the fresh, to cut off the white edges (lunulae) with scissors to pound the remainder and to squeeze the juice out of the crushed mass in the shade on a stone-pounder until it becomes inspissated ; it is then stored and used for anointing the eye.

Ibn Mâsa.—It strengthens the organs, by itself, its water and its oil (essence), especially the red rose ; the white one is inferior in activity, although it is of finer odour.

Ibn Mâsawaih.—It provokes sneezing in persons of hot-tempered brains and stomachs.

Ibn 'Imrân.—It opens obstructions caused by heat (hot temperament).

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[1] This Jewish physician and grammarian دونش بن تميم was born in the beginning of the Xth century A.D. in Cairawân (Tunisia), pupil of the famous physician Is-hâq ibn Sulaimân (*see* Introduction I, No. 20). He is mentioned by Gh and IB three times only. *See* Munk (Journal Asiatique, 1850), and L. Leclerc, *Histoire de la Médecine Arabe* (Paris, 876) vol. I, 416–417.

name *akoron* was also perhaps derived from Persian *agar* اگر. The long and wrinkled rhizome was in high esteem in India as a stomachic and emetic, particularly against colics. From there, its use spread through Persia and the Arabic-speaking lands to Europe. The Arabs call it also *qasab adh-dharîra* قصب الذريرة (aromatic cane) which is originally a confusion with another Indian root, that of *Sweertia Chirayta* (Dymock III, 539 foll.). The rhizome is sold in the Cairo drug-bazaars under the name of *'irq êkar* عرق ايكر (Ducros No. 189), which latter name is undoubtedly a remainder of the Greek name *akoron*. Ascherson, Royle and other modern botanists prefer to identify Diosc.'s *akoron* with a kind of lemon-grass (*Andropogon*). The sweet flag rhizome was held in great esteem as an aromatic bitter and stimulant, especially useful in allaying cough. The chief aromatic constituent of the drug is a volatile oil containing asaryl aldehyde and acorin, an amorphous bitter principle. The drug contains, moreover, starch and tannin.

All the Islamic authors quote Diosc., except Abû Mansûr the Persian (p. 281), who gives a long account of the medicinal properties of *wagg*. Idrîsî (p. 130) mentions that the plant grew in his time (XIIth century A.D.) in Sicily. He gives the "Latin" name *ashbatiyâla* اشبطيالة which is in reality old Castilian-Spanish *espadiella* (modern Castillian *espadilla*, Simonet, p. 193). Dâwûd (11, 168) describes the white-flowered plant as growing in Syria.

Synonyms.—Gr.: ἄκορον (*àkoron*); Lat.: acoron (Pliny); Ar.: *wagg* وج; *qasab adh-dharîra* قصب الذريرة (erroneously), *'irq êkar* عرق ايكر and *'ûd ar-rîh* عود الريح (odoriferous wood, both in Modern Egypt); Pers.: *waj* وج (in use for *Andropogon* and *Sweertia Chirayta*, Schlimmer, p, 97), *agar turkî* اگر تركى; Turk.: *êgur-i-azraq* ايكر أزرق, *qârûn* قارون, *wajj* وج, *azraq egerî* أزرق اكرى; Eng.: sweet flag, sweet sedge; Fr.: acore vrai; roseau odorant; Germ.: Kalmuswurzel,

LETTER WÂW واو

272. Wagg وج, Sweet Flag (Acorus Calamus L.).

(Lecl. No. 2270.)

Diosc. I (2).—Ἄκορον (*Akoron*). It has leaves like the iris (*îrisâ*), except that they are narrower and longer, and its roots are not much different from the shape of the iris-roots except that they are intertwined and not straight. It has knots outside, which are of whitish colour, pungent in taste, but of not unpleasant smell. The best kind is the white, solid and full, which is not worm-eaten and of aromatic odour. That which grows in Chalcis (1) and Galatia (2) and which is called ἀσπλήνιον (*asplênion*) (3), conforms to this description.

Galen VI (XI, 819–20).—It is a plant of which nothing but the root is utilised. It is sharp and pungent with a little bitterness, diuretic, emollient to the spleen, heating and drying in the third degree.

Diosc.—The decoction of its boiled root is diuretic and useful against pain in the side, chest and liver, as well as against colic.

COMMENTARY

The drug described in this chapter is the rhizome of sweet flag (*Acorus Calamus L.*, Aroideae). This plant is a native of Eastern Europe and Central Asia, but is now widely diffused by cultivation. The Indian origin of the drug is proved by the Arabic name *wagg* derived from Persian *vaj* وج which is itself derived from Sanscrit *vachâ* (Laufer 583). The Greek

(1) The text of Diosc. reads "Kolchis".

(2) A region in Asia Minor.

(3) In Diosc.'s text: ἄσπληνον (*ásplênon*), *i.e.* being a cure for the spleen.

succeed and sometimes they do harm, as they cannot find out the cause of the pain. It is an animal which turns and rolls itself in a ball. Its colour is greenish black. It generates under water-jugs in tanks.

COMMENTARY

The drug in question is the common wood-louse or centipede of the order of *Isopoda* (belonging to certain craw-fishes). It may be *Oniscus Asellus L.* or the rolling *Armadillidium vulgare Latr.* The Arabic name *hadaba* هدبة is not frequently met with; it is mentioned by Idrîsî (p. 125), Maimonides (No. 120) and IB. But more common Arabic names are *himâr al-bait* حمار البيت (house-donkey), *himâr qabbân* حمار قبان and *'ir qabbân* عير قبان (penetrating ass ?). Like other insects, the centipedes were in use in the Orient as in the Occident among the loathesome animal remedies, and they were, under the name of *Millepedae*, an official drug in the pharmacopœias of several European lands down to the first half of the XIXth century. Monsieur Pomet " Chief Druggist to the present French King " says in his *Complete History of Drugs* (London, 1712, p. 283): " We sell likewise volatile salt, oil and powder of Millepedes, or hog-lice, to which Mr. Charas assigns great virtues, as well as to the volatile salt of Cantharides, earth-worms and ants .... as likewise the oils of scorpions. "

SYNONYMS.—Gr.: ὄνος ὑπὸ τὰς ὑδρίας (*ónos hypó tâs hydrias*, Diosc). ὀνίσκος (*onískos*, Galen); Lat.: multipeda, millipeda, centipeda (Pliny); Ar.: *hadaba* هدبة (Ghaf., Idrîsî, Maim., IB), *himâr al-bait* حمار البيت, *himâr qabbân* حمار قبان, *'ir qabbân* عير قبان; Pers.: *khar-i-khudâ* خرخدا, *khar-i-khâkî* خرخاکی (Schlimmer), *kharak-i-zamîn* خرك زمين (Steingass); Turk.: *qanfesé* قنفسه, *tesbîh böjeyi* تسبيح بوجكى (rosary beetle, 'Avni), *eshek kûrdî* اشك قوردى, etc. (Handjéri); Eng.: centipede, wood-louse; Fr.: cloporte, armadille; Germ.: Assel (Kellerassel, Rollassel).

because it makes numerous bows of its feather-tuft as it walks [1]. No wonder then that magic medical powers have been attributed to this bird and its organs. Damîrî (Arabic text, vol. II) has a very long chapter on it, and IB quotes a lengthy passage from Ibn Zuhr's [2] "Book of Specific Properties", *e.g.* crushing of the iris and the intestines of the bird with oil and using the mixture as ointment, was said to blacken and curl the hair.

The Arabic name *hud-hud* is probably onomatopoetic (like hoopoe) for cooing birds.

The common people of Egypt often tattoo the design of King Solomon's bird on their temples as a protective charm.

It was very frequently used in ancient Egypt in medicine and magic.

SYNONYMS.—Gr. : ἔποψ, *(épops)* ; Lat. : *upupa* ; Ar. : *hud-hud, hid-hid* (Mod. Egypt) هدهد ; Pers. : *kâkul murgh* كاكل مرغ (*i.e.* tufted bird), *shana-sar* شانه سر (comb-head), *murgh-i-Sulaimân* مرغ سليمان ("Solomon's bird") ; Turk. : *châwush qushu* چاش قوشى (sergeant bird), *ibik qushu* ايبك قوشى (crested bird) (Handjéri) ; Eng. : hoopoe ; Fr. : huppe ; Germ. : Wiedehopf ; Anc. Egypt. : [hieroglyphs] Copt. : ⲕⲟⲩⲕⲟⲩⲡⲁⲧ.

271. Hadaba هدبة [2], WOOD LOUSE (Oniscus Asellus L.). (Lecl. No. 2250.)

DIOSC. II (35).—Ὄνοι ὑπὸ ὑδρίας *(Onoi hypó hydrias)*. It is a small animal living under jars and jugs, has many feet and rolls itself when touched with the hand. If drunk with wine it is useful against dysuria and against jaundice.

GALEN XI (XII, 364).—Some peasants boil it with oil and use it against pain (*fol. 34 v*) in the ear. Sometimes they

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[1] It is mentioned in the Koran, Chapter XVII, 20.

[2] Abu'l-'Alâ' Zuhr, father of the famous *Avenzoar*.

269. Haft Bahlû هفت بہلو (1), undetermined herb.

(Lecl. No. 2259.)

AR-RÂZÎ.—It is a known herb.

MÂSARGAWAIH.—It is cold and dry in the third degree and confines the bowels.

COMMENTARY

The name of this plant, mutilated in our MS. T, and omitted in G, reads in IB (IV, 195) *haft bahlû* هفت بہلو, and is explained by IB himself as Persian, with the meaning of "seven ribs". It is missing from all the Persian dictionaries, but the meaning of *haft* is "seven" and that of *pahlû* پہلو "side". As the two Persian authors quoted by Gh fail to give a description of the plant, it is not possible to identify it. Abû Mansûr and Ibn Sînâ do not mention this drug, but Ibn Gazla, in his (unpublished) منهاج البيان (alphabetical drug-book), gives the account of *haft bahlû* in nearly the same terms as Gh.

270. Hud-hud هدهد, HOOPOE (Upupa Epops L.).

(Lecl. No. 2251.)

Its decoction with aneth (*shibith* شبث) is useful against colic, and so is its flesh.

COMMENTARY

The hoopoe, this well-known bird of the order *Scansores*, plays an important part in Mohammedan legends, probably of pre-Islamic origin. It is said to have been the messenger of King Solomon to Bilqîs (the Queen of Sheba). It is considered as a pious bird (*Abu'l-'Ibâd* أبو العباد, the worshipper)

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(1) In *T hant* هنت ; in G this paragraph is missing. We restored the mutilated name of the drug after the text of IB.

268. Hamaqân همقان (1), undetermined grain.

(Lecl. No. 2262.)

Abû Hanîfa.—These are grains like cotton-seeds, in tusks like poppy-seeds, except that they are hard and bear ramifications (are streaky). They are grilled and taken for sexual intercourse. They grow in the mountains of Bal'am.

COMMENTARY

The drug in question is impossible to identify from the short and incomplete description by Abû Hanîfa ad-Dînawarî. The name *hamaqân* is spelt in the same manner by Gh and IB. It seems to be Arabic and derived from *hamiq* which designs a luxuriant (and also a dry) herbage. But all the Arabic dictionaries givè the form *hamqâq* or *humqâq* همقاق (*Mukhassas* XI لأوّلف , *Qâmûs* III, 283, *Lisân* XII, 248, *Tâg* VII, 97). Ibn Sîdâ thought that this name was derived from Persian or from the vernacular of Bal'am which was, according to Yâqût (1,722) a town in Anatolia.

Idrîsî (p. 124) is, besides Gh and IB, the only medical author who mentions the drug, under the name of *hamqâq* همقاق. He says : " The name is Persian ; the drug is not mentioned by Dioscurides. It is a plant growing in the mountains of Bal'am in Syria, and it does not grow anywhere else. It has a stem on which grows a head like the càpsule of a poppy, oblong, and in which are seeds like cotton-seeds, hard, with ramified ridges ... " The rest is like Gh's paragraph.

Our investigations in the island of Rhodes which has a flora nearly identical with that of Southern Anatolia, did not give a positive result. For the time being the identity of *humqâq* cannot be established.

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(1) The dictionaries of Freyt. and Dozy, both spell it *humqâq* همقاق according to the Arabic sources.

267. Hudhailiyya هذليه [1], uncertain.

(Lecl. No. 2252.)

It is a plant growing in damp places. Its leaves are like those of celery (*karafs* كرفس); its roots resemble those of polypody (*basfâyig* بسفايج). They are soft and are strongly pungent and bitter, similar to the taste of mandrake (*yabrûh* يبروح) [2]. It is used for toothache and is aphrodisiac. It is necessary to be careful in using it, as its action is very strong.

COMMENTARY

Both our MSS. give a mutilated name (*see* Note [1], p. 125). We restored the name *hudhailiyya* هذليه from the text of IB [3] who gives the exact spelling of the name. This name seems to be purely Arabic and derived from the name of the well-known North-Arabian tribe of *Banû Hudhail* بنو هذيل, or their mountains (*Sarât Hudhail* سراة هذيل). But IB, who quotes Gh's paragraph, adds from his own knowledge that this *hudhailiyya* was a plant well known to the botanists of Spain, but unknown in Syria. He had himself seen the plant in the town of Granada on the banks of the river which cuts through it (Genil or Darro ?). Therefore we think it is not impossible that *hudhailiyya* or a similar name may be derived from Spanish (perhaps from *helecho* = fern, as its root has some features of fern-roots ?). A decision about the character of this plant is for the moment impossible.

It is probable that the plant is a kind of Anemone, *e.g.* *Anemone palmata L.* which is abundant in Spain, has split up leaves and a sharp, poisonous root. *See* Caroli Clusii *Rariorum aliquot Stirpium per Hispanias observatarum Historia* (Antverpiae 1576), figures (woodcuts) on p. 309–12 and 324–6.

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[1] T: *hadathbiyya* هدثبيه, G: *hadabîta* هدبيته.

[2] IB IV, 195: *mîwîzag*, *i.e.* stavesacre (*Delphinium Staphisagria L.*).

[3] IB IV, 195.

(*Hypericum perforatum L.*); *androsaimon* is *H. Androsaemum L.* (All-saints' wort) or *H. ciliatum Lam.* or perhaps *H. perfoliatum L.*; *koris* is *H. Coris L.* All these plants and some other Hypericaceae were formerly, and are partly still to-day, in use for popular remedies in Europe against fever and as vulneraries. The resinous odour of the plant is provoked by small oily glands visible as pellucid dots on the leaves. We have not seen any of these herbs in the Cairo drug-bazaars. Their use seems to be obsolete in the Orient.

Among the Arab authors, who all repeated only Diosc.'s description, Hunain ibn Is-hâq, in his translation of the *Materia Medica*, gave hypericum the Arabic name of *dâdhî rûmî* داذى رومى. This may be due to the resinous odour of the drug resembling wood-tar (*dâdhî*). Dâwûd (11, 163) who must have known the plant well, as there are over 25 species of hypericum in Syria (Post 1, 227 foll.), says that the seeds are collected when the sun is near to Orion and that they keep their active principles for 10 years.

Synonyms.— Gr.: ὑπερικόν (*hyperikon*), χαμαίπιτυς (*khamaipitys*), ἄσκυρον (*askyron*), ἀνδρόσαιμον (*andrósaimon*), κόρις (*kóris*), κόριον (*kórion*); Lat.: hypericon, chamaepitys, androsaemon, ascyron, corissum (Pliny); Ar.: *hayûfârîqûn* هيوفاريقون, *hûfârîqûn* هوفاريقون (Dâwûd), *dâdhî rûmî* داذى رومى (Hunain), *'ushbat al-garh* عشبة الجرح (vulnerary herb), *uns an-nafs* أنس النفس (consolation of the spirit), *mu'nis al-wahsh* مؤنس الوحش (companion of wild beasts), *yerba qariâla* يربه قريـــاله, *yerba qorachonaira* يربه قرجنـــيره (Hispano-Arabic, Simonet 613); Pers.: *hûfârîqûn* هوفاريقـــون, *'alaf-i-châ'î* علف چـــائى (Teheran, Schlimmer 320); Turk.: *hyperiqûn* هيريقون (*'Avni*), *qûyûn qirân* قويون قران (near the well, Avni), *qûyûn otu* قويون أوتى (well plant, Handjéri), *yâre ôtu* ياره أوتى (vulnerary herb, Handjéri), *qilîj ôtu* قليج أوتى (scimitar plant, 'Avni, Samy); Eng.: St. John's wort, All Saints' wort, park leaves; Fr.: mille pertuis, herbe de St. Jean; toute-saine; Germ.: Harthen, Johanniskraut.

'Ανδρόσαιμον (*Andrósaimon*) (1). It is also called Διονυσιάς (*Dionysiás*) and ἄσκυρον (*askyron*). It is a θάμνος (*thámnos*, shrub) which is (equally) used as fuel. It has thin leaves and scarlet twigs. The leaves are three times larger than those of the rue (*sadhâb* سذاب); if these leaves are rubbed they discharge a moisture like wine. It has large branches divided at the ends on which grow small yellow flowers. Its seeds are in husks like the capsules of poppy (*khashkhâsh* خشخاش), as if there are edges on them. If this plant is rubbed, it emits resinous odours. Two drachms of it, pounded and drunk with a draught of water, purge.

Κόρις (*Kóris*) (2), it is called by some people ὑπερικόν (*hyperikón*). It has leaves like the juniper-tree (*'ar'ar* عرعر, *Juniperus communis* L.) except that they are smaller. There is some moisture in them which sticks to the hand. Its colour is scarlet, and the height of this plant is about a span. It is of aromatic pungent smell. Its seeds are diuretic, useful against the bite of tarantula (*rutailâ'* رتيلاء) if drunk with wine, and against plegia in which there is retraction of the head, and as ointment with butter.

COMMENTARY

Hayûfârîqûn هيوفاريقون is the Arabic transliteration of the Greek name ὑπερικόν (*hyperikón*). It designs different kinds of *Hypericum* (Guttiferae). We have already mentioned two kinds of Hypericaceae known to the Arabs: *ageraton* (*see* our No. 69) and *polemonion* (*see* our No. 159). The four kinds of *Hypericum* described by Diosc. (III, 154–7) are identified by Berendes (p. 361–3) as follows: *hyperikon* is *Hypericum barbatum Jacq. or H. crispum L.*; *askyron* is St., John's wort

(1) Diosc. III, 156.
(2) Diosc. III, 157.

identical to white-bryony (*karma baidâ'* كرمة بيضاء, Bryonia alba L.) *i.e. hazâr-gushân* هزار جشان and he gave its description in identical terms and called it by the same name. Ibn al-Gazzâr and Ibn Sînâ followed him in this. Every one of them was greatly mistaken and badly misled.

Diosc. III (154).—Ὑπερικόν (*Hyperikón*). Some people call it ἀνδρόσαιμον (*andrósaimon*), some κόριον (*kórion*), and some call it χαμαίπιτυς (*khamaipitys*) because its seeds have a smell of ῥητίνη (*rêtinê*) which is the resin of pine, and πίτυς (*pitys*) is the pine. It is a θάμνος (*thámnos*, shrub) used as fuel. Its leaves are like those of the rue (*sadhâb* سذاب). Its height is about a span, its colour from red to blood-red. It has white flowers like those of the white wall-flower (*khîrî* خيرى), and its seeds are in oblong husks and have the size of barley corns. The colour of the seeds is black, their smell is like resin. It grows in rough and lonely places.

Galen VIII (XII, 148).—It is heating, drying, emmenagogue and diuretic.

Diosc.—If carried on a person it is diuretic and emmenagogue. If its seeds are drunk with wine they stop quartan fever; and if drunk regularly during forty days, they cure sciatica.

Masîh.—It is dry and hot in the third degree.

Badîghûras [1].— It melts and dissolves.

Ar-Râzî.—It opens obstructions.

At-Tabarî.—Drinking of the infusion of its leaves is very useful against gout.

Diosc. (II, 155).—Ἄσκυρον (*Askyron*); it is also called ἀσκυροειδές (*askyroeidés*). It is a kind of ὑπερικόν (*hyperikón*) larger than the first, with more numerous twigs, and is more convenient for use as fuel. Its colour is blood-red; its flower and seeds are like those of ὑπερικόν (*hypericón*), of resinous smell. It purges the bowels and expels the bile.

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(1) Unknown Greek or Byzantine medical author.

not be possible on Gh's paragraph who quotes Diosc. and Galen only. The description of these two authors is more in accordance with the cultivated *akanthos* and with the brankursine (*Acanthus mollis L.*, Compositae), for the wild kind with the Syrian milk-thistle (*Silybus syriacus Gaertn.*) and similar species. But IB (No. 2269) gives the account of his teacher Abu'l-ʿAbbâs an-Nabâtî ([1]) who saw the *haishar*-plant in Algeria and described it as thorny with a head like the artichoke and mixed from blue and white flowers. This agrees very well with the cardoon (*Cynara Carduncnlus L.*, Compositae), a wild artichoke with blue flowers, and perhaps with *Cynara syriaca Boiss.* which has violet flowerets.

Synonyms for *Cynara Carduncnlus.*—Gr.: κάκτος (*káktos*, from Sicily, Theophr. VI, 4); Lat.: cactos (Pliny 97); Ar.: *haishîr* هيشير (Gh), *haishar* هيشر (IB), *harshaf barrî* حرشف برى (wild artichoke), *khass al-kalb* خس الكلب (dog's lettuce), *ʿakkûb* عكوب (all and some more names in Issa 64, 18); Pers.: *haishar* هيشر, *kangarak-i-kûhî* كنكرك كوهى (mountain artichoke, Naficy I, 262); Turk.: *deve dîkenî* دوه ديكنى (camel's thistle, Avni), *qara yândîq* قره يانديك (black thistle); Eng.: cardoon; Fr.: cardon, artichaut carde; Germ.: Karden-Artischoke.

266. Hayûfârîqûn هيوفاريقون, St. John's Wort, etc., (Hypericum).

(Lecl. No. 2265.)

It is of four kinds amongst which are the Hypericum properly speaking; the ἄσκυρος (*askyros*), which is known in our land; (*fol. 34 r*) the ἀνδρόσαιμον (*andrósaimon*) and the κόρις (*kóris*) ([2]). Is-hâq ibn ʿImrân has, however, maintained that hypericum is

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([1]) Al-Asmaʿî in his *Kitâb an-nabât wa'sh-shagar* كتاب النبات والشجر للاصمعى (ed. Beirut, 1898, p. 23); quotations in the notes from *Lisân* and Abû Hanîfa.

([2]) In T and G κόριον (*korion*), coypist's mistake.

265. Haishîr هيشير, Wild Artichoke, Cardoon (Cynara Carduncnlus L. and others).

(Lecl. Nos. 1976 and 2269.)

Diosc. III (17).—Ἄκανθος (*ákanthos*) ; it is sometimes called μελάμφυλλον (*melámphyllon*), *i.e.* "having black leaves and also παιδέρως (*paidérôs*), *i.e.* "lover of boys". It is a kind of spinous plant growing in gardens and rocky places where springs exist. It has broad and large leaves serrated at the edges (pinnatisect) like those of the rocket (*girgîr* جرجير). It is covered with a moisture which sticks to the hand and is smooth and blackish. Its stem is two cubits long, smooth and as thick as a finger. The part nearer to the upper part of the stem possesses small leaves resembling the smaller leaves of κισσός (*kissós*, ivy), long and of the colour of ὑάκινθος (*hyákinthos*, hyacinth) betwixt which shoot white flowers. It has an oblong fruit [1] of yellow colour and on its head (cob) wears a knob like the head of a pin. Its roots are sticky and contain a certain viscous matter. They are fiery red in colour, and are long.

Galen VI (XI, 818).—Its leaves are moderately dissolvent, and its root is desiccative, astringent and sedative.

Diosc.— It is diuretic, constipating, useful for ulcers of the lungs and suitable for burns as an ointment. There is a wild kind which resembles the thistle and is known as σκόλυμος (*skólymos, Scolymus maculatus L.*) ; it has spines shorter than those of the cultivated kind, but its action is the same.

COMMENTARY

The name *haishîr* هيشير sounds Persian ; IB and all the dictionaries spell it *haishar* هيشر [2]. An identification would

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(1) Diosc.'s original text reads "seed".

(2) *See* Introduction I, No. 48.

Muhammad Husain Khân in his great *Makhzan al-Adwiya* (Magazine of Remedies). When they reach the size of a grape, they are called " Indian " ; when half mature and still yellowish, " Chinese " ; when more mature, " yellow and when quite mature, " Cabulic ". The unripe fruits contain from 20 to 30 per cent gallic and tannic acid and a greenish oleo-resin (myrobalanin). Hindus and Mohammedans have attributed a great deal of fanciful properties to the drug. The ripe fruit is purgative, the unripe, due to its astringency, confines the bowels and is valued in the Orient as a remedy against diarrhoea and dysentery. Myrobalans are still sold in the Cairo bazaars, but not by all the druggists. Twenty-five years ago they distinguished three kinds : *ahlîlag asfar, kâbilî* and *hindî* أهليلج أصفر وكابلي وهندى. The first are termed also *lîmûnî* ليموني (citrine), the last *sha'îrî* شعيرى (barley-shaped), because they are fusiform and have the size of olives. See the description by Ducros (Nos. 13–15). and the Indian record by Dymock (11, 1–5).

All the Persian and Arabic authors have written in their works long chapters on myrobalans. Unhappily, the chapter of Bîrûnî's drug-book is lost. He was the best qualified in the knowledge of Indian drugs. Gh's chapter is an extract from the bulk of all the Arabic authors.

Synonyms.— Ar. : *halîlag* هليلج , *ihlîlag* إهليلج , *kâbilî* كابلى (Mod. Egypt), *hindî sha'îrî* هندى شعيرى (Mod. Egypt) ; Pers. : *halîla* هليله , (*halîla-i-siyâh* هليله سياه = black myrobalan, *halîla-i-zard* هليله زرد = yellow myrobalan) ; Turk. : *qara halile* قره هليله (black m.), *sari halîle* صارى هليله (yellow m.) ; Eng. : myrobalans, black ch. m., yellow m. ; Fr. : myrobalan, myrobolan ; Germ. : Myrobalanen ; Coptic : ⲥⲟⲩⲣⲱⲧ.

always, will not develop grey hair. It gives tone to the gums and fortifies the teeth.

COMMENTARY

Halîlag هليلج or *ihlîlag* إهليلج is the Arabic form of the Persian name *halîla* هليله which is, in turn, derived from Sanscrit *harîtakî* (Laufer 378). It designs several kinds of myrobalans, mostly the fruits of *Terminalia Chebula Retz.*, (Combretaceae), black chebulic myrobalans. The yellow kind is sometimes separated under the name of *Terminalia citrina Roxb.* (hara nut). Most modern botanists think it to be a stage in the growth of the chebulic myrobalans. The belleric myrobalan (*T. bellerica Roxb.*) is treated by Gh under *balîlag* (No. 123), and we refer to our commentary concerning this drug([1]).

The different kinds of *halîlag* mentioned in this paragraph are only different stages in the growth of the chebulic myrobalans. The official black chebulic myrobalans are the dried immature fruits of *Terminalia Chebula*, a large tree of Northern India. The fruits are collected at varying stages of development; the smallest unripe dried ones constitute the medical drug, while the mature ones, of the size of a walnut, form a valuable tanning material. The dried drug is shrivelled, hard and brittle, is nearly black and ovoid or fusiform in shape.

We have already mentioned (p. 262) that the myrobalans were unknown to the ancient Greeks. They were used very early as an important remedy (*triphala*, "three fruits") in India, were introduced into Persia, and through the Arabs became known to the West, where they were mentioned for the first time by Byzantine medical writers (Ioannes Actuarius and Nicholas Myrepsus). The four kinds of myrobalans mentioned by Gh (and some others too) are explained by the Persian Mîr

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([1]) *See* also the embelic myrobalan (*amlag*) under No. 13.

(*tarangubîn* ترنجبين), kneaded with almond-oil from 5 to 7 drachms. To correct its decoction is to boil them with plums, jujube (*'unnâb* عناب), and sebesten (*sibistân* سبستان, *Cordia myxa L.*) from 10 to 15 drachms.

AR-RÂZÎ.—The best kinds of myrobalans are those which sink under water.

MASÎH.—The black are constipating on account of their astringency.

IBN MÂSAWAIH.—The internal dose of the substance is from 2 to 5 drachms, that of their infusion and decoction from 5 to 11 drachms.

IBN 'IMRÂN.—The Cabulic are the choicest of myrobalans. They are black, fat and of more aromatic flavour than the others.

IBN MÂSAWAIH.—The choicest are those whose colour is nearer to redness, and which are heavy and full.

HUBAISH.—The Indian is nearer in quality to the Cabulic, but a little weaker. The internal dose of its pounded substance is from one to two *mithqâl,* and of its decoction from 5 to 10 *mithqâl.*

IBN SARÂBIYÛN[1].—They strongly purge black bile, strengthen very much the stomach and bowels and are useful for haemorrhoids. The internal dose, if taken as infusion or decoction, is from 5 to 7 drachms; if taken pounded, from one to 5 drachms. They must not be mixed with oil, as they are not astringent like the yellow kind [2].

ANOTHER AUTHOR.—Administration of powdered myrobalans constipates the bowels after purging them. The Cabulie sharpen the senses, strengthen the brain and actuate the memory. He who sucks in his mouth every day a Cabulic myrobalan slowly until it dissolves and then swallows it, and continues to do this

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(1) *See* Introduction I, No. 18.

(2) Hcre, in T and G, a copyist's blunder.

(Span. Ar.) ; Pers. : same names and *khass kâdhib* خس كاذب (false lettuce) ; Turk. : same name ; Eng. : sow-thistle, milk-thistle ; Fr. : laiteron, chardon blanc, laitue de lièvre ; Germ. : Gänsedistel, Saudistel ; Span. : cerraya.

(4) *Chondrilla juncea* : Gr. : χονδρίλλη (*khondrillê*) ; Lat. : chondrylla (Pliny) ; Ar. : *ya'dîd* يعضيد , *'alath* علث (also for *Cichorium divaricat.* and *pumilium*), *amîrûn* أميرون (Span. Ar.) ; Pers. : *parûtîzak* پروتيزك (Schlimmer 135) ; Turk. : missing from the glossaries ; Eng. : chondrilla ; Fr. : chondrille ; Germ. : Knorpelsalat ; Anc. Egypt. : [hieroglyphs] Wdt, and ⲁⲙⲛⲟⲩϣⲉⲣ هندبا برى (*Scala*) ; Coptic : ⲟⲩⲟϯ

264. Halîlag هليلج , Myrobalans (Terminalia and Phyllanthus).

(Lecl. No. 2261.)

Al-Basrî.—It is of four kinds : the yellow, the Indian, black and small, the Cabulic, black and large, and the Chinese, wrinkled, small and in the form of olives and of lesser activity.

Ibn Mâsawaih (1).—The choicest of the yellow kind are those of a yellowness nearer to redness, which are heavy and full.

Ar-Râzî.—The green ones purge yellow bile, the black ones black bile.

Qustâ (2).—They purge by virtue of the gummy substance they contain, and those macerated in water are more strongly purgative than the decoctioned ones, because heat weakens their activity.

Ibn Mâsawaih.—The internal dose of their substance is from 3 to 5 drachms, and of their decoction and infusion from 6 to 20 drachms.

Hubaish (3).—To correct it when drunk pure pounded with hot water, is to mix it with sugar and Persian manna

(1) *See* Introduction I, No. 11.
(2) *See* Introduction I, No. 21.
(3) *See* Introduction I, No. 14.

Idrîsî (121) mentions the Hebrew name *mârôr* מרור for chicory and endive which has, as said above, the meaning of " bitter herbs ". He, like most of the Arabic authors, distinguishes the blue-flowered chicory from the yellow-flowered sow-thistle, but follows mostly Diosc. Dâwûd (11, 163) says that in his time (XVIth century) the endive was called merely in Egypt *al-baql* البقل (the vegetable).

Pliny (XXXI, 88) mentions the frequency of *cichorium* or *intubum erraticum* in Egypt. This wild chicory is, according to Fish [1] *Cichorium pumilum Jacq.* which is very common as a weed among clover (*barsîm* برسيم) in Egypt. The leaves are often collected and sold in small bunches.

Ibn al-ʿAwwâm (11, 146–9) gives details on the cultivation of *hindabâ.*

SYNONYMS.— (1) *Cichorium Intybus* : Gr. : κιχόριον (*kikhorión*, Theophr.), σέρις (*seris*, Diosc.), ἀγρία πικρίς (*agria pikrís*) ; Lat. : cichorium ; Heb. : עלשין (*ʿulshîn*) ; Ar. : *hindabâʾ barrî* هندباء بري, *sarîs* سريس (Lower Egypt), *shikûriya* شكورية (Egypt) ; Pers. : *kasnî-yi-talkh* كسنى طلخ and Arabic names ; Turk. : *yabân hindibâsî* يبان هندباسى ; Eng. : chicory ; Fr. : chicorée ; Germ. : Zichorie.

(2) *Cichorium Endivia L.* : Gr. : σέρις (*séris*) ; Lat. : intubum (Pliny, Scribon. Largus) ; Syriac : *antûbiyâ* אנטוביא ; Ar. : *hindabâʾ bustânî* هندباء بستانى ; Berb. : *tîfâf* تيفاف, *tilfâf* تلفاف (IB and others) ; Pers. : *kâsnâ* كاسنى, *kasnî* كسنى, *kasnâj* كسناج (*Steingass*) ; Turk. : *hindibâ* هندبا ; Eng. : endive ; Fr. : endive, chicorée blanche ; Germ. : Endivie.

(3) *Sonchus oleraceus* : Gr. : σόγχος (*sóngkhos*, Diosc.11, 131) ; Lat. : sonchus (pliny) ; Ar. : *baqla yahûdiyya* بقلة يهودية (légume juif), *galwên* جلوين (Mod. Egypt, Schweinf.), *sharrâliya* شرالية

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[1] *D. S. Fish*, " Plants Cultivated in Egypt " (Alexandria Horticultural Soc., Bull. No 6, No. 253) p. 84.

are frequent in Egypt and Syria. Almost all kinds have a bitter taste and were and still are used by the Hebrews on their passover-night ceremonies (to remind them of the bitterness of bondage in Pharaonic Egypt). Maimonides mentioned their Arabic names in his drug-book (No. 114), and their Hebrew names in his theological works.

As to the species described by Diosc., the wild and narrow-leaved kind (κιχόριον, *kikhórion*) must have been the chicory (*Cichorium Intybus L.*, compositae), the cultivated and broad-leaved kind (σέρις, *seris*), the endive (*Cichorium Endivia L.*). The Arabs added *Cichorium divaricatum Schousb.* under the name of *'alath* علث (in Hebrew *'ulshîn* עלשין). In Lower Egypt it still has its Greek name *sarîs* (Schweinf. 13). As to the plants described by Ibn Samagûn, âmîrûn or *amirûn* أميرون is derived from Latin *amarum* (Simonet 16) and designs *Cichorium Intybus* which is still called in modern Spanish *achicorea amarga* (Botica 224). The Syrian *antûbiyâ* was probably the endive, the Hâshimite or Arabic kind the sow-thistle (*Sonchus oleraceus L.*), which was well known in Spain where it had the Latin name *sarralia* (Simonet 854) [1]. The identification with *tarakhshaqûq* was indeed, as stated by Gh himself, erroneous. The name *tarakhshaqûq* طرخشقوق was not derived, as is often alleged, [2] from Greek, but was the Arabic form of Persian *talkh-shukûj* تلخ شكوج (bitter purslain, Loew 1, 434, after J. J. Hess) and designed the dandelion (*Taraxacum officinale Wigg*) [3] and similar compositae. The third plant mentioned by Gh is *Chondrilla juncea L.*, (Compositae).

Most of these plants were, since immemorable time, used as vegetables and in popular medicine for their diuretic action, (*e.g.* the French name *pissenlit* for dandelion).

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[1] To-day in Castilian *cerraja*, in Portuguese *serralha*.

[2] *e.g.* by Issa 177, 15.

[3] The Latin name was formed from the Arabic-Persian *tarakhshaqûq* by European botanists.

Al-Isrâ'ilî [1].—Its decoction is useful for protracted fevers, together with oxymel (*sikangabîn* سكنجبين).

Ibn Mâsa.—It produces good chyme and strengthens the stomach; the summer-grown is not free from heat on account of its bitterness.

Al-Basrî [2].—The Syrian kind is cold and moist in the first degree; it is called *antûbiya* أنطوبية.

Masîh.—It is intermediate between lettuce (*khass* خس) and endive.

Al-Isrâ'ilî.—It is more temperate than the endive and of better chyme.

At-Tabarî [3].—It is more refined than lettuce but less nourishing. The wild kind is *at-tarakhshaqûq* الطرخشقوق.

Ibn Kâsa [4].—Tarakhshaqûq tans (*fol. 33 v.*) the stomach and is useful against the sting of scorpions as compresses or drink.

Ibn 'Imrân.—It counteracts most poisons, and its milk-juice clarifies leucomata.

Ar-Râzî.—*At-tarakhshaqûq* is stronger than the endive in all its actions.

COMMENTARY

Hindabâ' or *hundabâ'* هندباء is the Arabic form of the Syriac *antûbiyâ* אנטוביא [5] which has itself given origin to the mutilated Greek name ἴντυβος (*intybos*, Paulus Aegineta) and Latin *endivia*. It designs several kinds of endives which

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(1) *See* Introduction I, No. 20.

(2) Perhaps equally Ibn Mâsa.

(3) *See* Introduction I, No. 12.

(4) Probably a corruption of Ibn Mâsa. The whole passage is corrupt in both our MSS., and also in the printed Arabic edition of IB, Leclerc (vol. III, p. 399), re-established the good reading: "The wild endive is *at-tarakhshaqûn*; it is called in Persian *al-kâsnâ* الكاسنى.

(5) Simonet (184) thinks *antûbiyâ* to be the Spanish-Arabic transliteration of *endivia*.

Ibn Samagûn [1].—The cultivated kind is of two species: one has long leaves, blue flowers, a nauseating taste and is bitter particularly at the end of summer when it yields young twigs. Of this kind is a wild (species) which resembles it as to form and flowers, except that it is more bitter and distasteful. It is called *amîrûn* أميرون. The second kind has broader leaves white flowers and is tasteless, especially in the first part of spring; it is called in the Roman language *antûbiyâ* أنطوبيا ; this is the Syrian. The Hâshimite الهاشمي is near to it as to the form of its leaves and its slight bitterness, but different in the form of its flowers and the abundance of its down. It is called in (Spanish) dialect *ash-sharrâlîya* الشرّالية ; it is said to be *at-tarakhshaqûq* الطرخشقوق.

The author says: *Tarakhshaqûq* is the first kind of the wild species, that which has small blue flowers; but *sharrâlîya* has numerous yellow flowers like hairs. There exist two other kinds of the wild species. One is *al-ya'dîd* اليعضيد called in Greek χονδρίλλη (*khondrîllê*).

Galen VIII (XII, 119).—The wild endive is cold and dry in the first degree, less cold than the cultivated kind.

Diosc.—All these kinds are astringent and good for the stomach. If cooked with vinegar, it confines the bowels. This applies in particular to the wild kind.

Masîh.—It is cold and dry, opens obstructions of the liver and spleen, quenches the heat of the blood and the yellow bile and strengthens the stomach.

Ar-Râzî.—It is healthy to the inflamed stomach and liver. It has, however, no antipyretic or sedative action, but it quenches thirst and is useful for the hot and the cold affections of the liver.

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[1] *See* Introduction I, No. 34.

is the Arabic form of Spanish Castillian *esparrago* or Catalan *esparrech* (Simonet, p. 192). The wild kind of asparagus may have been *Asparagus aphyllus L.* whose shoots are transformed into thorns and which is frequent in the Mediterranean lands. As to the growing of asparagus on buried ram-horns, it is a misunderstanding of Diosc.'s text. The Greek *Geoponica* (XII, 18) writes that the horns of wild rams cut to pieces, buried in the earth and well irrigated, are a good manure for asparagus. Ibn al-ʿAwwâm (11,314) knows the same procedure from mediaeval Spain.

Among the Arabic authors there is only Dâwûd (11, 162) who is worth mentioning. He says that asparagus was in his time (XVIth century) largely cultivated in Syria and exported to the neighbouring lands, and that the Syrian women used to take its seeds with half-boiled eggs (*baid nîmbirisht* بيض نيمبرشت) to become fat.

Synonyms.—Gr. : ἀσπάραγος (*aspáragos*) ; Lat. : asparagus ; Ar. : *hilyawn, halyûn* هليون, *yarâmiʿ* يرامع (Maim. 111), *asfarâg* أسفراج (Spanish-Arabic), and in common parlance the plant is called (half-Turkish) *kishk almâz* كشك ألماز ; Pers. : *mâr-chûba* مارجوبه (snake-rod) ; Turk. : *qûsh-qunmaz* قوش قنمز ; Coptic : ⲁⲗⲓⲁ.

(Avni, p. 60) ; Eng. : asparagus ; Fr. : asperge ; Germ. : Spargel.

263. Hindabâ هندبا, Chicory, Endive (Cichorium Endivia L.) and others.

(Lecl. No. 2263.)

Diosc. 11 (123).—Σέριδος (*Séridos*) (1). It is of two kinds ; one is cultivated and this is also of two species. One is in its shape near to the lettuce with broad leaves, the other has narrower leaves and is bitter. A wild kind is called κιχόριον (*kikhórion*) and has leaves broader than the cultivated kind.

(1) In both MSS. the genitive of σέρις (*séris*).

Galen (XI, 841).—It is detersive and desiccative without heating; it is useful for obstructions of the liver and kidneys, especially the root and flowers (1). It cures toothache.

Diosc. 11 (125).—Ἀσπάραγος (Aspâragos); when slightly boiled it purges the bowels and acts as diuretic. It is said that if the horns of a battering ram (*kibâsh* كباش) are cut off and buried in the ground, asparagus grows inside them.

Ibn Mâsa (2).—It is hot and moist in the last (subdivision) of the first degree, is diuretic and changes the odour of the urine in the same manner as the action of asa foetida (*angudân* أنجدان). It is aphrodisiac. If eaten after meals it is more nourishing than if taken before them.

Ar-Râzî.—It heats the kidneys and bladder, is useful to old men of cold temperaments, good for backache, lumbago, pains in the thighs and lungs, but not good for the stomach; it often provokes nausea, particularly when not boiled.

Masîh (3).—Its seeds are lithotriptic.

COMMENTARY

The drug in question consists of the shoots and seeds of asparagus (*Asparagus officinalis L.*, liliaceae). It was called by later Greek authors (4) ἀσπάραγος ἕλειος (*aspáragos héleios, i.e.* " asparagus of the marshes or meadows "), or simply ἕλειον (héleion), and from this word is derived the Arabic name *hilyawn* هليون, in modern Arabic dialects *halyûn*. The diuretic action of asparagus and its action on the odour of the urine (due to 21 per cent of asparagin and its transformation into succinic acid and ammonia) were well known since antiquity (5). *Asfarâg* أسفراج

(1) Galen's original text reads " seeds ".

(2) *See* Introduction 1, No. 17.

(3) *See* Introduction 1, No. 9 ('Isâ ibn Hakam).

(4) *e.g.* Athenaeus Grammaticus, *Deipnosophistae* (II, 62).

(5) The supposed bundles of asparagus in ancient Egyptian tomb reliefs are now proved to be sheaves of papyrus stalks (L. Keimer),

is questioned by Laufer (Sino-Iranica, p. 580). The seeds cannot be those of the aloe-tree (*Aquilaria Agallocha Roxb.*) which were never used as a remedy. For the time being we must accept the identification of the western Arabic authors with *fulaifila*-seeds or the grains of Guinea-pepper (*Capsicum minimum Roxb.*, Solanaceae and other capsicums) commercially known as "chillies". They are grown in India, but Schweinfurth thinks that they are indigenous plants in Africa (*Im Herzen von Afrika,* 1st edition, p. 134).

All the Persian and Arabic physicians write about these seeds in nearly identical terms, except Ibn Sînâ (p. 299), who pretends that the seeds are imported into Persia from the lands of the Slavs (*Saqlab* صقلب) which fact, speaks against its being an Indian drug. On the other hand Dâwûd (11, 161) says that *harnawa* is the seed of a kind of aloe-wood growing between Shihr شحر and 'Omân عمان (in south-east Arabia).

The letter hâ' هاء is missing in its entirety from the unique MS. of Al-Bîrûnî's drug-book.

Synonyms.—Ar.: *harnawa, harnuwa* هرنوة , *qarnawa* قرنوة (IB), *harbawâ* هربوا , *farbawa* فربوة (Gh), *fulaifila* فليفلة (Gh and IB); Pers.: *harbuwand* هربوند (Abû Mansûr). European identifications (uncertain): Eng.: seeds of Chillies (*Fructus Capsici*, Capsicum fruits); Fr.: graines de piment (poivre d'Inde); Germ.: Samen von spanischen Pfeffer.

262. Hilyawn هليون, Asparagus (Asparagus officinalis L.). (Lecl. No. 2260.)

It is *al-asfarâg* الأسفراج, and is of two kinds: a cultivated kind with leaves like dill (*shabath* شبث or *shibith*) and free of thorns, and a wild kind which is thorny all over like the spinous broom (*gawlaq* جولق) [1] It is frequent in Spain and is used in medicine.

[1] *See* our No. 233 *dâr-shîshaghân* (spiny cytisus).

The Abridged Version of "The Book of Simple Drugs"

LETTER HÂ' هاء

261. Harnawâ (1) هرنوا, SEEDS OF CHILLIES (?) (Capsicum minimum Roxb.), etc.

(Lecl. No. 2253.)

It is also called *qarnawa* قرنوه (2).

IBN MÂSA (3).—They are grains smaller than pepper, distinguished by a little yellowish colour; their odour is that of aloe-wood ('ûd عود).

IBN 'IMRÂN (4).—It is said to be *al-fulaifila* الفليفلة (Guinea-pepper). It has the shape of small pepper except that its colour is inclined to redness. It has two contrasting properties: heat and cold. It is good for pains in the throat and for constipation of the bowels.

IBN MÂSA.—It is hot, moist and slightly detersive.

COMMENTARY

The name and identification of this drug are dubious. *Harnawâ* (*harnawa, harnuwa*, etc.), seems to be a name of Indian origin. Abû Mansûr (No. 567) spells it *harbuwand*, هربوند, our text *harbawa* هربوه, and Jolly (Achundow, p. 295) derives it from Sanscrit *Kharva-vindhyâ* — "small cardamom"; but this

(1) In both MSS. wrongly spelt *harbawâ* هربوا.

(2) In both MSS. wrongly spelt *farbawâ* فربوا.

(3) *See* Introduction 1, No. 17; IB calls this author *Al-Basrî* البصرى.

(4) *See* Introduction 1, No. 19.



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